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WEEKLY REVIEW.

—The recovery of the Assyrian language in our own day, promises to be of some aid in the study of Hebrew. This at least is the belief of Dr. Friedriech Delitzsch, who is Professor of Assyriology at the Leipzig University. He considers the Assyrian to be more allied to the Hebrew than the Arabic is. He has lately published the Introduction to a new Hebrew Lexicon, and it seems to have awakened a good deal of interest, specially because of the use made of the Assyrian language in illustration of the Hebrew.

—We get this postal from a friend: "A bad mistake in the *Guardian*, p. 562, line 22 from the bottom of 1st column; for *sin* read *righteousness*" On seeing this our impulse was to say "those stupid printers!" but happening to recover the copy we find, to our chagrin, that it was the work of the stupid editor. The explanation we suppose to be that having thought out one sentence, before the pen has completed the sentence, the mind is occupied with the following one. This is no excuse however. Such blunderers ought to read their articles before they send them to the press.

—Nothing can exceed the bitterness into which party spirit betrays men. *Passionate egotism* and *implacable vindictiveness* are said by a Conservative journal to be the leading characteristics of Mr. Gladstone. He is called the National Calamity. What is annoying is that Mr. Gladstone falls without knowing that he has fallen; such is his invincible complacency that he fancies himself going on to conquer, if not conquering, all the time. He absolutely refuses to be humili- ated.

—The *Indian Churchman* speaks of Henry Ward Beecher as a Dissenter. Mr. Beecher comes from a country where there is no Dissent, for the reason that there is no State-Church there.

—The great mass-meeting by means of which the reactionary party sought to checkmate the friends of reform, on the principle of *vox populi vox dei*, came off last Sunday in the grounds of a Hindu temple. Some Hindoos in Meerut had sent a petition to Government asking for some limitations of the habit of early marriage and that of enforced widowhood, and Mr. Malabari had received some communications from men in high position touching these questions, and so the report went abroad that it was desirable to enter a public protest against any interference of Government with the customs above-mentioned. There was a most disorderly meeting, something like that convened by the silversmiths of Ephesus when the only resolution passed was "Great is Diana of the Ephesians." There were some reformers present who desired to recommend to the meeting a less extreme measure but they could not obtain a hearing. If they who took an active part in getting up this meeting and the Memorial to Government, deprecating reformatory legislative action, had themselves done what they could to bring the evils into disuse, and not without success, one could understand the propriety of their asking the Government to let them alone. But as it is, it seems to be solicitation to be let alone in doing nothing.

—The writer of this has seen a woman suspended high above a cart by hooks inserted in the flesh of her back. This was in the heart of Bombay, in Camatipoora, in 1848. At later periods he has seen a train of carts dragged by men having hooks thus inserted in their backs. These customs have been abolished, not by private reform, but by Governmental interference. A volume might be filled with accounts of abuses of this kind abolished by Government. Juganath cars are not allowed to roll over the bodies of self-immolated men and women. Infanticide, the murder of infant daughters, which in some provinces and in some castes, was a custom, has been abolished. The exposure of the dying, the sacrifice of human beings, and the indecencies of the festival of Ellapa, in the S. Marathi country, to say nothing of Suttee, have been done away with, and thoughtful people are very thankful that they have been, and acknowledge also that without Government action, they would not have ceased to be observed. Four out of five Hindoos will acknowledge that it would be an advantageous reform if the extravagant expenditure connected with marriages could be done away; yet one and all realize that Custom is so tyrannical that any relaxation of the evil is not to be looked for.

—*Din-Bandhu*, (the Friend of the Lowly) an Anglo-Marathi paper, after speaking in high commendation of one or two Native Christians who have achieved distinction by their literary labours, goes on to beg Native Christians not to vilify one another, and mentions a report that brothers are fighting among themselves for some landed property; and he advises the missionaries to improve such Christians; and further asks if there is any difference between such and low-caste Hindoos. One might infer from this that the contentious spirit is only found among Hindoos of low-caste; but we have only to open the daily paper to see evidence of the contrary. There have been law-suits between father and son, among high-caste Hindoos, continued for months and years. We know not to whom the *Din-Bandhu* refers, among Native Christians; if there are any whom the cap fits we hope they will put it on.

—We have a letter from the Rev. Benjamin Peters, of the Methodist Episcopal Mission, Bangalore, giving an account of treatment received from a mob at that place, Monday, August 30th. Our readers will find it in our Correspondence columns. The Mahomedans of Bangalore have very little appreciation of religious liberty. Mahomed found a similar disregard for it when he began to preach in Mecca. Toleration was every thing to him then. Our readers may remember that Mr. Peters, himself a convert from Hinduism, was imprisoned some years ago because he would not cease from preaching the Gospel in the open air. We hope the present police will not countenance these scandalous assaults upon good men, acting under the shadow of H. M.'s Proclamation.

—An extra number of the *Springfield Republican* of August 2nd, contains the full reports of the Moody Summer-school for Bible Study, covering eight large pages of six columns each. The 250 young men gathered together for Bible Study in July last, had certainly a copious supply of instruction, equal to our fall of rain in Bombay that month. We should judge that a very great impulse was given to the searching of the Scriptures by this convention. The Y. M. C. Associations connected with the different colleges of the country, were represented, and these delegates would be sure to communicate to their fellow-students the relish and the zest which they had themselves received. We give elsewhere the account of the closing exercises.

—We meet with the following:—

Is it not sublimely true that the soul is more than the body; that character is more than heart-beats; that Heaven is larger than earth? When Peter's sermon converted five thousand men, that was a greater work than all the miracles of his Master. The miracles have passed away, but a better and greater task remains for his Church to accomplish until he come.

Was it Peter's sermon that converted the thousands of Pentecost? It astonishes us much that thoughtful men should write in this way. The Day of Pentecost was a day of remarkable miracles. The advent of the Spirit was with "a sound from heaven as of a rushing mighty wind." This must have been such a sound as accompanies a hurricane or tornado, arresting at once the attention of all. Tongues of fire sat upon each of the disciples, another portentous sign, a manifest testimony from heaven. Then they all began to speak with tongues. Fifteen different tongues are mentioned, in which the disciples spoke to the heterogeneous throng that were brought together by these phenomena. Now we cannot well conceive of a greater miracle, a more incontestable proof of a Divine indwelling Spirit, than was exhibited by the power of improvising in a language never learned; the mind, the organs of speech controlled by a Spirit not our own, sending forth the praises of God and of Christ in tongues to which we ourselves were absolute strangers. What was the point aimed at that day by the great Head of the Church?

It was,—to furnish the people of Jerusalem with evidence that that man of Nazareth whom they had crucified at Calvary, had risen from the dead and ascended up to heaven, and this evidence was to be given by the manifested presence in believers of the same Spirit that had dwelt in Him. The miracle of tongues was designed to impress at once those who were the subjects of it, causing them to recognize the greatness and all-sufficiency of the Spirit that dwelt within them, thus taking away all fear of what man or devil might do to them, and also those whom they addressed. We know how slow and laborious the process by which we acquire the knowledge of a language; word must be added to word, phrase to phrase, rule to rule, and how tongue-tied we are even when he have learned a multitude of things about the language. But on the day of Pentecost, the Galilean disciples of Jesus found a divine Spirit in such absolute possession of their spirits and intelligences and faculties as to cause the Gospel to flow intelligently from their lips in languages not previously known to them. This was what amazed them; to hear the wonderful works of God declared by these rude and despised persons, in all the languages of the pilgrims gathered at Jerusalem. And Peter in addressing them, lays particular stress upon these miraculous attestations; "he hath shed forth this which ye now HEAR AND SEE." As for Peter's sermon it was just a string of quotations from the Old Testament, showing that the predicted Messiah was to suffer, die, be buried and rise again, as Jesus had done. Conviction was wrought in them by the simple fact that the one whom they had so ignominiously treated had ascended to the right hand of God, and was now clothing his disciples with miraculous powers.

—THE *Bidhanbadi* (Brahmo paper) gives the following as an illustration of true humility :—

There once lived a *faqir* who was very humble and lowly. He was loved and respected all over the country for his virtuous life. A certain man, in order to see whether the *faqir* was really so good as he was thought to be, devised a plan to put the public estimation of his remarkable humility to a crucial test. He invited him to a dinner at his house. A sumptuous feast was prepared. The guest came at the appointed hour, and was received with due honour. The dinner was served, but all of a sudden, when he began to eat, he was told to go away in a most unbecoming manner. The *faqir* bore this deliberate insult with his usual humility, and forthwith left the house. But the host went after him, and, having apologised for his ungentlemanly behaviour, brought him back to the house only to treat him as before. The man went on harassing the *faqir* in this way again and again till he himself was tired. At last he fell at the feet of the saintly guest, and began to praise him for his unusual humility. "Why do you speak so highly of me?" exclaimed the saint, "I do not at all deserve the credit you so kindly give me. I have really done nothing praiseworthy. O, brother, believe me, I look upon this sort of humility you see in me as nothing more than the habit of a dog. You know that the dog would come and lick your feet as often as you throw crumbs at him. And so did I Praise be to the Allah. There is none so good as He."

The above seems to us a good illustration of false humility. Genuine humility does not require us to lay aside common-sense. Why should the man of wisdom surrender himself and all his powers to the control of a fool? God did not give him wisdom that he should sacrifice it to folly. If divine Providence places the superior man in subjection to an inferior, to prove him, it becomes him to acquiesce with a good grace. It is quite another thing to lay aside our rights and let every fool annoy us or dictate to us. The Apostle Paul had a genuine humility, but availed himself of his rights as a Roman citizen, to escape oppression, when he could do so.

—THE following, from a letter in the same, shows how the New Dispensationists play fast and loose with Christ :—

Who shall gainsay the fact that Jesus or Buddha, Chaitanya or Mahomed, or Guru Nanak has not revealed unto numberless men and women the glorious riches of heaven which eye hath not seen, nor ears heard, nor entered into the heart of man? It is my clear conviction, as clear as *I am* that the Lord has made Nanak the king immortal of the Panjab, his kingdom being not of this world; the heart of the Panjab is very rightly loyal to its back-bone unto its great king. Any religious reformer, therefore, however great or holy he may be, if he ever tries to make his way into the land of five waters, must enter though the gate at which the great Guru is, otherwise he shall be taken as a thief and a robber to be cast into prison. As *Bidhanbadis* we should first of all drink deep not only of the spirit, but the name even of the beloved Nanak. We must be thoroughly loyal to him, and win over and bring back into the fold of God the souls of men and women and enter through the gate on the portals whereof his name is written in letters of gold.

In other words an hereditary system, a system received without enquiry, becomes a standard by which to judge of every thing else.

—THE Beni-Israel Benevolent Society exists for the purpose of helping the poor of that community. Less than Rs. 1,000 a year is collected and distributed, and Christians are asked to contribute, and do so. There are a number of very rich Jews in Bombay to whom Rs. 1,000 a month even would be a bagatelle. In Byculla their real estate extends from street to street, about the distance of half a mile. One would think that if the Parsees could care for all their poor independently of outside aid, the Jews of Bombay could do it. However, we do not at all grudge our Israelite friends the financial aid received from Christians. It is a good thing to disregard sectarian barriers in seeking to relieve the poor and needy. There was a meeting of the above-mentioned Society last Sunday, and Mr. Justice Scott presided and gave an address that must have given great pleasure to the Beni-Israel community. He was not there of course to say to them, as Philip to Nathanael, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," but it appears to us that he rather stretched a point in his desire to say pleasant things. The Jews, he said, "have invariably set a noble example in their perfect absence of sectarianism and their absolute toleration of other men's opinions. Their motto might be given in a line of the poet I have just cited, 'He can't be wrong whose life is right.' And this toleration is the more admirable when one considers the past history of the Beni-Israel or the past history of the whole Jewish race throughout the world. For many centuries they might have said with Shylock, 'Sufferance is the badge of all our tribe.' And yet they have come out of all this suffering more tolerant than ever. I do not think I overstate the case when I say that the Jews are the most tolerant people in the world."

Toleration is a virtue in those who have power to be intolerant. People that are down-trodden or kept in an inferior position have no opportunity to show how far they can bear with those whose views differ from theirs. We must go back to times when the Jews had power, to ascertain how tolerant they are. In other words we must go back to the New Testament. We deplore the cruelty and oppression that have been shown to them since their dispersion, by misguided men who fancied that they were doing God service by persecuting them; but the Jews themselves had first led off in that line, (John 16 : 2 and 1 Thess. 2 : 15, 16.) True, they who thus oppressed the Jews were more culpable, because they professed to be the followers of the meek and lowly One. In this connection, the question presses itself upon us, How much tolerance do the Beni-Israel show to one of their number who inclines to believe that Jesus is the Messiah? Are they willing that he should investigate this matter, read Christian books, compare the Old Testament with the New? And if he decides that Jesus is indeed the Messiah and openly professes his faith in Christ, do they treat him as the Pharisees treated the man whose eyes Jesus had opened? Do they cast him out? We shall be glad to learn that they have escaped this intolerant spirit.

—MR. JUSTICE SCOTT speaks of that "grand book, the Talmud" and of an article on it in the *Quarterly Review* in which it was affirmed that the Jews ought not even to try to bring people over to their faith. Now the Parsees give the same evidence of Catholicity. The Parsees receive no converts; believing their religion to be the best in the world, they are unwilling that any one else should share it with them. The Jews consider themselves the elect of God, and it is a great thing if they allow a proselyte to come in and occupy a second class relation to them. We should have been glad if Mr. Justice Scott had tried to show that the highest kind of catholicity and of toleration, is that which opens the mind to truth and disposes it to weigh calmly whatever evidence may be submitted, though favouring views opposed to our own. Mr. Justice Scott further said :

The history of the devoted little band of the children of Israel who 1,600 years ago preferred the faith of Jehovah to all things, and left home and friends and all their past behind them for the sake of their religion is a grand story. Their shipwreck, off Bombay, the survival of only seven men and seven women, their long struggle for existence through the dark centuries of Hindoo and Mahomedan rule, the retention among idolatrous millions of their grand pure faith in Jehovah as the one and only God, and their survival to the present day with their monotheistic faith intact and a posterity of some thousands of souls, constitute one of the romances of history which is not as well known to the world as it deserves to be, and I feel in coming here that I have come to a people of no common qualities and one whose past ought to be an index of a great future. The story much resembles that of the now world-famous little band of Pilgrim Fathers

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who sailed westward from England 288 years ago in the May Flower. They left their homes for the sake of their religion and became the founders of the great New England state of Massachusetts. "I shall call that my country," said their leader, "where I may most glorify God." Such words may well have been also used by the forefathers of the faithful remnant of the tribes of Israel now before us when they fled from the persecution of the followers of Mahomed.

There is some confusion in the dates which may be a slip of the reporter. It is not 13 centuries since Mahomed began to preach. When the missionaries came to Western India, 70 years ago, the Beni-Israel were in a very degraded state, heathenish even in some of their ideas and customs, and it is very much owing to the labours of missionaries that they were brought to the knowledge of their own Scriptures. The tolerance that leaves every man alone in his faith, would have left the Beni-Israel of W. India and the Jews of the Malabar Coast to the degradation in which they were. Of late years the Beni-Israel are establishing communications with leading Jews in Europe, and are giving attention to the Talmud, and it is to be feared that they will become less and less capable of recognizing the voice of the Son of God because of their regard for the traditions of the Fathers.

—THE attention of Mr. Gladstone was called by the Chairman of the Church Association to the sentiments repeatedly avowed by Lord Halifax, President of the English Church-Union, lately appointed to a seat on the Ecclesiastical Commission, such as the following :—

"That it may please God to allow us to see the streaks of that dawning day which shall restore us to visible communion with the rest of the Latin Church from which we have now been separated ever since the schism of the sixteenth century."

Mr. Gladstone declined to admit that any mistake had been made. The correspondence has been published. In his closing letter the Chairman of the Church Association said :—

You defend the appointment of Lord Halifax to the Ecclesiastical Commission on the ground of his private excellences. But surely loyalty to the Church of which he is a professed member, and in which you have placed him in a position of such responsibility should be a *sine qua non* ; and however reluctant I may be to question the high character with which you have credited his lordship, the acceptance of office in a Church, the essential principles of which he denies and is endeavouring to overthrow, is no proof of it, well as I am aware that such morality from a sacerdotal point of view does very largely pass muster in the Church at the present day, and endorsed and encouraged by the Prime Minister of the country it is likely to do so more than ever.

—PAUL speaks of some "who mind earthly things." The peculiarity in this case is that the parties were professing Christians. Our Lord found fault with Peter for "savouring the things that be of man more than those that are of God." Men generally are more occupied with things pertaining to this life than with the life to come. It is of more importance to the average man or woman to commend themselves to their fellows than to secure the favour of God. It is in this fact that we find an explanation of the desire so universally present among people of almost all grades of culture to adorn their persons with jewellery. Among civilized nations, the desire is in a measure repressed among men, but not among women. Every man is conscious that he is not altogether what he should be ; he lacks something ; if he were chiefly solicitous for the favour of God, he would be led to cultivate his moral and spiritual nature and clothe himself with virtues ; but being chiefly solicitous of man's regard, he seeks to give himself a higher value by hanging gold and silver and precious stones about his person, and making himself as fine outwardly as his circumstances will admit. He might set himself diligently to cultivation of those powers and affections that would make him a more useful member of society, but he finds that he can increase the his importance by decorating his person Thus is a much simpler way of getting regard. The tendency of modern civilization is to discourage this among men ; but it is thought quite proper for women to make themselves more precious in this way. It is, in a sense, a recognition of personal deficiency, but it shows a sad misconception of what really constitutes the deficiency The New Testament is careful to point out the unsuitableness of this kind of adornment for Christian women.

—THOUGH we inserted "C.'s" letter last week, we do not consider that his proposed emendation is to be accepted. The word *Chrestos* conveys to us the idea of 'kindly,' 'gracious.' We are content to read "easy yoke." It is easy because the grace of God is sufficient to the believer, even when the path is like that described in 2 Cor. 11. 23-28. See Rom. 8 35.

—THERE having appeared in the *N. Chr. Advocate* some discussion regarding the water and the blood that issued from the side of Jesus when he hung on the cross, Dr. L. Johnson sends the following:—

All the authorities cited by you assume that the *pericardium* and *heart* of our Lord were pierced. The text says, "pierced his side." Probably a very large majority of the deep incised wounds of the side pierce the pleural cavity before reaching the pericardium, if they reach this at all. Now it is a fact observed constantly that the pleural cavity quite commonly contains serum (the watery portion of the blood), and not infrequently a great quantity. Hence a stab wound in the chest may not infrequently give issue to a flow of blood and water.—A glance at the anatomy of the parts will show you at once how much more likely wounds of the chest are to enter the pleural cavity than that of the pericardium. From the time of Hippocrates to the present it has been customary to tap the pleural cavity in order to let out collections of serum, and other collections of fluid.

The soldier stood below the crucified One, and the spear would enter the body obliquely.

—A SON of the Rev. W. S. Price, formerly of the C. M. S. at Nassick, has been accepted as a missionary of the same Society.

—THE Bombay Chamber of Commerce, some time ago, called the attention of Government to what they considered extravagant and needless expenditure in many Governmental departments, and a Committee appointed by the Government of India have been sitting in Bombay this week, to investigate the facts and consider what economic changes can be effected. The Chamber of Commerce have shown in this a commendable zeal for the public interests.

—PRINCE ALEXANDER only returned to Bulgaria to take a less-hurried and more dignified farewell of his people. He has returned to Darmstadt. Still, he does not admit that the last link is broken. He is willing to return if re-elected by the National Assembly. The pretentions of the Czar appear to us to resemble those advanced by the Pope in the Middle Ages.

A SHORT ACCOUNT OF MY TOUR THROUGH SCIND AND UPPER INDIA.

AT the suggestion of a few friends I have undertaken the to me agreeable task, of giving a short account of my trip through Upper India, hoping that it may prove not uninteresting to the readers of the *Bombay Guardian*.

Having as a business man but few opportunities of making any efforts of a literary character, and writing besides in a foreign tongue, I would at the very outset solicit the indulgence of my readers as regards any shortcomings in style and language.

A very old Hindoo friend of my family having desired me to accompany him first to Kurrachee, where he wanted to see a relation, and thence to Calcutta, visiting various places of note on the way, I accepted his invitation with pleasure, having a great desire to see places of historical interest in Upper India. I wished also to turn such a valuable opportunity to account in extending the circulation of the *Guardian*, and I thank God I was not quite unsuccessful in my attempt though I travelled at a time when the gentry go to the hills.

The first halt we made was at Ahmedabad, where we stayed at the *Serai*, a native travellers' bungalow. Here I was painfully surprised to see that even in such unexpected places, traps are set for unwary travellers by women of questionable repute, who travel from place to place to attract fresh victims. Seeing how industrious and persevering Satan is in winning people from righteousness, can we not take a lesson from Him in working zealously and steadfastly in the cause of virtue? After taking breakfast, prepared by a Brahman at the *Serai*, I called on Rev. Mr. Taylor of the Irish Presbyterian Mission, who asked me to stay over night at his house and go early in the morning to Shahawady, a native Christian village, a few miles from the city. Being desirous of visiting the place, and having heard and read its name in connection with the Salvation Army work in Guzerati, I at once accepted the invitation. I also took an opportunity of visiting the Mission High School which is under the able management of Mr. McAfee. I was told that no fewer than five hundred boys profit daily by the excellent instructions given in the various classes and that the income of the institution, including grants in aid from Government, exceeds Rs. 7,000per annum. Here I was also delighted to see a Native Christian brother (a graduate) holding a high place on the staff.

Mr. Sadgun Desabhai, the evangelist of the Mission, a very earnest Christian brother, whom I knew in Bombay, then asked me to attend a meeting of the representatives of various churches in connection with a new organisation called "The Society of the Christians of Gujerati and Kathiawad for the Propagation of the Gospels," which was in session that day. The subject under consideration was the ways and means of furthering the cause of the Gospel. Thinking that they would be glad to know what kindred institutions were doing in other places, I gave them a short account of our Workers' Association in connection with the American Church in Bombay. I find, from a copy of the report which they handed me while I was there, that the object of this society is as follows : "The first and main desire of this

society is to preach the Gospel of our blessed Lord Jesus Christ by means of men specially appointed for the purpose, by publishing new books of Christian truth, and circulating at a cheap price those already published."

My readers will agree with me in saying that the society has a very laudable aim in view, and credit is due to them in that the work of the society is carried on by Native Christian brethren who also publish tracts etc., and funds raised among themselves.

In the morning I started with Mr. Sadgun and another Christian brother for Shahawadi. Here I found, though it was early in the morning when I reached the place, several people had already left for the fields. There are about four hundred Christians in the village which I am told is exempt from Government taxes. I was delighted to see the Christians living a simple and happy life far away from the numerous temptations and snares of the city. I spoke a few words of exhortation in Marathi to about seventy-five persons who had assembled in a plainly built church, a brother kindly interpreting my address. Not very far from the Church the Salvation Army has built a hall which is dignified with the title of Temple. In my humble opinion it would have been more judicious for the Army to have selected some adjoining village for their field of labour. They would then have avoided the risk of any interference with the work of the missionaries at Shahawadi, and both organizations should have had fair opportunities of doing useful service to the cause of the Gospel.

From a conversation I had with the Captain of the Salvationists, I learned that their number had fallen down to thirty.

During my stay at Ahmedabad I was very hospitably treated by Mr. and Mrs. Taylor. May the Lord bless their labours of love.

We next broke journey for a few hours at Jeypore, a very peculiarly built city, quite oriental in its style. The whole construction of the town is novel. It has a beautiful palace and a fine garden. The great traveller, Rousselet, writes about this city as follows: "No town in India can rival Jeypore in the beauty or cleanliness of its streets, and I doubt whether at the time it was built there were many cities in Europe which could be compared to it." The time at my disposal being so very short I could not see the missionaries there and their works.

We then took a short route to Kurrachee *via* Ferozepure. There is a steam tramway from Ferozepure station to the river Sutlej which we crossed in a steam-boat. The bridge on this river is not yet finished. From Raywind, a junction station near Lahore, we started for Kurrachee. The journey was anything but pleasant. On the road the heat was so trying that I had to wet my handkerchief and keep it on my head till evening. A guard on the train told me that four of his comrades were laid up in hospital from apoplexy; I thought I was travelling through the Sahara desert. Though it was the rainy season there was hardly a patch of green here and there to relieve the dreary monotony of the prospect and the few shrubs that could be seen in that sandy desert were all parched and lifeless.

As sand is so plentiful in Scindh perhaps it would pay to establish glass manufactories there, as there are besides facilities for getting out the necessary chemicals from England *via* Kurrachee. It is very much to be desired that we in India should pay more attention to the introduction of new industries into the country. It is too much the fashion to overcrowd the few existing industries which have been found to pay. This is much to be deplored. I hope some efforts will be made before long by competent persons to remedy the evil.

When I reached Kurrachee I put up at the traveller's bungalow, where I took my breakfast and then went to see Rev. Mr. Gilder of the Methodist Mission, who kindly assisted me in obtaining a few subscribers to the *Guardian*.

I next called on Rev. Mr. Bambridge of the Church Mission, who though we had never met before welcomed me cordially and insisted on my accepting his hospitality. I was both surprised and delighted to receive such attentions from a comparative stranger; my host, however, remarked that as the apostles of old were always kind and hospitable it behoved us to endeavour to tread in their footsteps. Mr. Ball, another member of the same mission also treated me with marked kindness. I had an opportunity of seeing their mission-work and was astonished at the amount of labour these two gentlemen cheerfully undergo in the discharge of their arduous duties. Mr. Bambridge, I may remark, does evangelical works in Hindustani and English whilst the educational portion devolves on his colleague, Mr Ball, whose acquaintance with Scindhi enables him to render invaluable assistance to those under his charge. The Native Church is not very large, there being about only 75 adults and children in connection with it. Mr. Bholanath Ghose, a very kindhearted and obliging Bengalli gentleman, is their pastor. The services are conducted in Hindustani. It is disappointing to hear from the missionaries that there are very few or hardly any Scindhi converts in the Scindh district, though missionaries have been labouring there for more than 20 years. This is all the more curious as the Scindhis are not over-particular in observing Caste distinctions and do not object at a pinch to take water at the hands of even a Mahomedan. Besides, even the Brahmins there eat animal food. Seeing that they are free from Hindoo prejudices one would expect that mission work amongst them would be more successful. Perhaps, however, they are so full of worldly thoughts and pursuits that they have no time left for spiritual reflection, and being wholly absorbed in the present take no thought of the future.

I met a few educated Hindoos there who said that Mr Bambridge was a very popular missionary in Kurrachee and is much loved by natives. He gives lectures every Sunday morning to the educated natives in the Denso Hall, and has been doing so for some years. He also does street-preaching regularly. As far as my knowledge goes I find that the Methodists have very little work amongst the natives. As Kurrachee is rapidly growing in population and commerce, I hope all the missions will do more in this direction in future.

(To be continued.)

NOTICES OF BOOKS AND REPORTS

Report of the Gujarat Tract and Book Society.- The Report notices the increasing number of readers in the community, and the increasing number of vernacular publications, mostly translations, the original works treating largely of the evil customs prevalent. Books in support of Hinduism and Jainism are published in large editions and at cheap rates, to secure a wide circulation. Among the metrical works some are acknowledged by the Registrar to be coarse, vulgar and demoralizing. Hence the importance of such publications as those of the Gujarat T. and B. Society. The Native Christian community is growing steadily year by year, and a suitable literature must be provided for them. A number of letters embodied in the Report show the efforts made to get the publications of the Society circulated, by means of colporteurs and catechists. The need of additional colporteurs is emphasized. The number of tracts circulated last year is largely in excess of any previous year. For the Gujarat Tract Society 118,850 copies of 27 tracts, and for the Bombay Tract and Book Society, 72,000 copies of 8 publications, were printed, mostly reprints of old editions.

Within the last three months a book has been published in Bombay entitled, "Idolatry no Sin," and the Government Reporter on the Vernacular Press describes it as, "a Dialogue between a Christian Missionary and a Hindu, in which the former is made to admit that if a person devoutly worships an idol as the image of the Almighty, the worship is acceptable to God, and the devotee achieves the salvation of his soul."

Bishop Meurin's work on the Worship of Images would doubtless help the writer of the book above-mentioned to make out that the worship of images is not necessarily idolatry. The following extract from this Report should have serious consideration:

In his letter, dated 21st April 1885, enclosing the annual report on publications registered in the Punjab in 1884, the Secretary to the Government of the Punjab informs the Government of India, that "next to poetry the largest number of publications is under the head of *Religion*," and further points out that of the 296 religious publications, 259 advocate the cause of Sikhism, Brahmoism, Hinduism and Mahomedanism, while Christianity is represented by 37 only; in other words, error monopolizes six-sevenths of the whole, and "the Mahomedan controversial tracts continue to evince the same bitterness and intolerance for which they have ever been conspicuous." Add to the above this other fact unique, we fancy, in the history of Missionary enterprise in India, *that in* 1885 *a wealthy Hindu in the North West Provinces paid for the printing and distribution of a Million tracts hostile to Christianity*, and we shall have some idea of the activity prevailing in the camp of the enemy.

THE *Monthly Reporter* of the British and Foreign Bible Society, for August, shows how widely extended are the operations of this Society. There is a letter from the Punjaub, an account of a journey from Tashkend to Khiva and back, travels in N. China, notices of work in Rome, Ireland, Morocco, Malaysia, Toronto, Barbadoes, Lagos, Rio-janeiro, &c.

THE *Kutumbmitra* for September. (Marathi) Contents: Two Voices; an Indian Tract: Anxious Enquirer; Facts about the Sun; Mt. Etna; Notices of Books and Reports; Garland of Poetry; Diamonds; Mother's Prayer; Facts and Opinions; Brahmo Marriages; Varieties.

The Voice of India. August. Contents: Change of Ministry; Finance Committee; Technical Education; Thibet Mission; Exchange; Mr. Ilbert; Samuel Smith; Indian Candidates for Parliament; Legislative Council for N. W. P.; Site for Municipal Offices.

The Indian Baptist. September: The Month; A Word about Preaching; Progress of Doctrine in N. T.; Unfruitful Itineration; Teachings of Kabir; Correspondence; Book Notices; News and Notes.

The Harvest Field. September. Contents: Preaching at Conjeveram; Modern Hinduism; Hinduism arousing itself; Notes and Extracts; Missionary Literature; News of the Churches; Correspondence, &c.

sympathy which they possess who are so unhappily situated.

Then the character of our countrymen tells directly and immensely in regard to the progress of the Gospel among the heathen The heathen estimate of Christianity depends on the character of those who are called Christians. It was said by a Mohammedan gentleman regarding the late Sir Donald Macleod, "All India would soon be Christians if all Christians were like Sir Donald." Characters as graciously attractive as his have not been wanting, thank God, in our Eastern empire; but, unhappily, there are, on the other hand, great numbers whose life repels the heathen inquirer from the Gospel.

We have so far referred only to our countrymen who have gone from Britain to India. There is a still larger body of people, professedly Christian, who have been born and brought up in India. Some of these are of European parentage; but there is a still greater number who have more or less of native blood in their veins, and are generally called Eurasians. They have very little sympathy with the heathen natives; they seek to associate themselves with Europeans as far as possible; and it would, on every account, be a deplorable mistake if we were to give them the cold shoulder. With very few exceptions, both Europeans and Eurasians are most grateful to any minister of religion who comes among them in a friendly, Christian spirit; or if, in the absence of a minister, a layman will conduct a religious service, he will seldom fail to collect together all the professing Christians of any station which has no regular chaplain.

TELEGRAPHIC NEWS.

London, September 3rd: The House of Commons last night, by 225 against 129 votes, rejected the amendment of Mr. Sexton to the Address demanding special measures for the maintenance of order in Belfast. The Address in reply to the Royal Speech was then adopted. —The Home Rulers and Radicals have commenced obstructing any further progress of the business of the House.—Mr. Parnell gave notice of an amendment opposing precedence given to Supply, and maintaining that the condition of Ireland demanded the immediate attention of the Government.

Sofia, 3rd: Prince Alexander arrived here to-day, and has been received with the greatest rejoicings, the whole town being *en fête*.—His Highness when at Philipopolis said he would do his utmost to regain the sympathy of the Czar.

Berlin 3rd: M. de Giers has arrived in Berlin for the purpose of having an interview with Prince Bismark and Emperor William.

London, 4th: In the House of Commons last night, Mr. Parnell withdrew the amendment of which he gave notice on Thursday night, Lord Randolph Churchill promising to fix a day for the discussion of a Bill for revaluing judicial rents and suspending evictions on payment of three-fourths of the rent.—The House then voted precedence for Supply.—Dr. Cameron brought forward a motion for an enquiry into the administration of justice in Burma, which was rejected by a majority of 111 votes.—Sir J. E. Gorst said that an enquiry into the matter was already proceeding. He defended Captain Adamson and other officials.

Sofia, 4th: Prince Alexander to-day announced to his officers, in a touching address, that His Imperial Majesty the Czar requiring it, he must resign the throne of Bulgaria, otherwise an occupation of the country by Russian troops will take place. His Highness added that before leaving he would establish a Regency. His Highness's officers were much excited on hearing his determination to abdicate, and are strongly urging him to remain.

Constantinople, 4th: Sir Edward Thornton, British Ambassador to the Porte, has been summoned immediately to London by Lord Iddesleigh (Minister for Foreign Affairs), to discuss the situation in Bulgaria with the Government.

Berlin, 4th: M. de Giers having interviewed Prince Bismarck and the Emperor William, returns at once to St. Petersburg.

New York, 4th: There have been fresh shocks of earthquake in the Southern States, and Charleston continues to suffer severely, the shocks there being accompanied by showers of pebbles. A perfect panic prevails.

Sophia, 5th: His Highness Prince Alexander has summoned the National Assembly to meet on the 11th instant and will afterwards take his departure.—Russia recommends the Prince of Oldenburg to succeed Prince Alexander as Prince of Bulgaria.

London, 6th: Their Royal Highnesses the Duke and Duchess of Connaught start for India to-morrow—Mr. Samuel Morley, dead. (Evening) In the House of Commons this evening, Lord Randolph Churchill announced that Government has decided to appoint a Royal Commision for the purpose of enquiring into the silver question. His Lordship said he hoped to name the members composing it in a few days, and that he would to-night lay on the table of the House the terms of reference to be submitted to the Commission.

Berlin, 6th: Prince Bismarck has advised Prince Alexander to abdicate.

Sophia, 6th: A Commission, consisting of five members, has been appointed here for the purpose of negotiating with Russia and the other Powers for a settlement of the existing crisis.

London, 7th: In the House of Commons last night Sir James Fergusson (Under-Secretary Foreign Affairs,) in reply to a question said that England was not specially interested in the events transpiring in Bulgaria, but the future of that State must be based upon the Treaty of Berlin—The subject to be discussed by the Royal Commission of Enquiry into the Silver Question are as follows:—The Commission to examine first whether the changes in the relative value are due to the depreciation of silver or to the appreciation of gold—Secondly, to enquire what bearing the changes have upon the remittances of the Indian Government payments on old and new contracts. —Thirdly, upon remittances home in gold. —Fourthly, upon producers, merchants and taxpayers in Inda. —Fifthly, upon home, merchants trading with India.—and lastly what bearing the changes have upon English trade generally.

London, 7th: Lord Harris, Under-Secretary for War, speaking at Manchester on Saturday, mooted the possible necessity of reimposing the Cotton Duties in India. Sir John Gorst, Under-Secretary for India, being questioned in the Commons this evening in reference thereto, said that neither the Home or Indian Government meditate the reimposition of Cotton Duties on Manchester goods.—In reply to a further question, Sir John said that a Select Committee of Inquiry into the administration of India would be appointed next session, and that the terms of reference would be the same as before.—Sir James Fergusson, Under-Secretary, Foreign Affairs, referring to the rumour that the British Government intended abandoning Port Hamilton on the ground of the great expense that the fortification of the port would involve, said that no decision had yet been taken in the matter.—The Marquis T'seng has started for Pekin.

Sophia, 7th: Prince Alexander took his departure from the capital this evening.—His Highness has appointed a Regency, consisting of M. Stambuloff, M. Karrueloff, and M. Mutkuroff.

The following is a rectified list of the names of those composing the Royal Commission of Inquiry into the Currency Question:—The Right Hon. Arthur J. Balfour (Secretary for Scotland), Chariman.—The Right Hon. J. Chamberlain.— Mr. Leonard Courtney.—Sir John Lubbock.—Mr. D. M. Barbour (Secretary of Finance and Commerce, India)—Mr. J. W. Birch (Director of the Bank of England).—Hon. C. Fremantle (Deputy Master and Comptroller, Royal Mint).—Mr. J. R. Bullen Smith (India Council).—Mr. Lionel Louis Cohen (Stock Broker).—Mr. W. H. Houldsworth (Cotton Spinner).—Sir Thomas H. Farrer (Permanent Secretary of the Board of Trade).

Sofia, 8th: Prince Alexander proceeds to Darmstadt.—His Highness has declared that he is willing to return to Bulgaria if he is re-elected by the National Assembly.—In his parting Manifesto he announces that he has abdicated in view of the assurance of the Czar that the independence of the country will be respected. He thanks the people of Bulgaria for their devotion, and urges them to obey the Regency

Constantinople, 8th: A Circular has been issued by the Sublime Porte requesting the Powers to prevent military intervention in Bulgaria —The calling out of the Reserves in Syria is causing great excitement and distress throughout that country.

London, 9th: The *Standard* states that Russia is in favour of Prince Nicholas of Montenegro succeeding Alexander as Prince of Bulgaria.—Their Royal Highnesses the Duke and Duchess of Connaught have started for India.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition.

What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, Ifirst became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels as well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

PASSENGERS SAILED

Per P. and O. Str. *Rome*, 7:

For London—Mr and Mrs Le P Pugh, Col G P Rowcroft, Mrs Cary, Mr A Howlett, Mr J B Pennington, Mr Todd Naylor, Capt and Mrs Deane, Major O Williams, Mr and Mrs Crawley-Beevey and infant, Mr Philpin, Dr Robertson and child, Mr Baron, Miss Todd Naylor, Dr and Mrs Elliot, Mrs J Day, Mr S Holland, Mr Goold, Mr C Medata, Mr and Mrs Oxley, Mr W Shipp, Mr and Mrs Morton and child, Mr A H Bosier, Mrs Darke, and Dr Underwood.

For Brindisi—Mr P G Kinealy, Capt C V B Kuper, Mr T T Robyns, Major T B Humfrey, Mr F Stokes, The Hon Mr Evans, Mrs Evans and child, and Capt St J Mildmay.

For Venice Mr Schzen, and Mr D Jervis.

For Aden—Major-Genl W W Goodfellow, and Mr W Taylor.

Per Str. *Manilla*, 10:

For Genoa—Mr W J Parry, Mrs Schrottky, Mr O T Duke, Mr M Menghez, Honble Mr Latham, Mr R Martins, Mrs Martins and child, Mr J G Martins, Col Richmond Houghton, Major F W Radcliff, Dr R Frias, Capt Pereira Garcez, Lt A N Carr, and Mr E J Jarett.

PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, 7:

From Venice—Mr D Dinshaw, Mr S Bazonjee, Mr B P Bala, Mr R A Liboowallah, Mr P D Dustur, Mr C Guiseppe, and Cap Maude.

From Brindisi—Major Jeffrys, Col C E D Branson, Major Smith, Mr Higgins, Mrs Higgins, Mr Streeter, Mr Bill, Mr R Beech, Major Nevill, and Mr W W Bryant

From London—Mr R E Norman Mrs Norman Mr and Mrs Beuiston 2 children and infant Mrs Entwisle and 2 daughters Mr F Murray Mr Self Sergt Leach Private Creemeor Lance-Corpl Owen Mr C C Elliott Mr A Major Mr Banajee Mr P Khandalia Mr Barir Mr Harwur Mr M Framjee Mr P Major Mr D M Straight Miss Lewis and Mr G C Chapman

From Suez—Miss Williams and Mr Brittain

From Aden—Brig Genl B C Stewart Mrs Cama Mr Patell Mr Alfred Woodward RN and Miss Grove

Domestic Occurrences.

DEATHS.

ARMITSTEAD—July 29th, at Seaforth, Lancashire, Isabella, only daughter of the late Edmund Armitstead, grand-daughter of Rev. Thomas Armitstead, Vicar of Mytton and niece of Rev. Swainson, of Blackburn, aged 67. (Australian papers please copy.)

CHRISTOPHER—August 29th, Samuel, beloved Son of Mr. and Mrs. Christopher, of Mazagon; aged 2 years and 10 days.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	A.	P.
Col. G. A. Jacob, 1st April 1887.....	7	10	0
R. Angel, 19th December 1886	3	13	0
Major E. S. Skinner, 5th July 1887	7	10	0
H. B. Boswell, 31st January 1887	32	8	0
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Rev. W. A. Moore, 20th February 1887...	3	13	0
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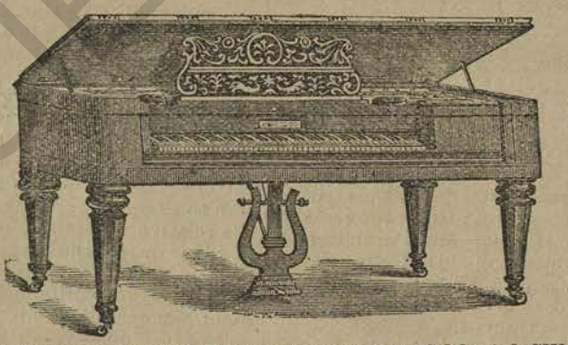

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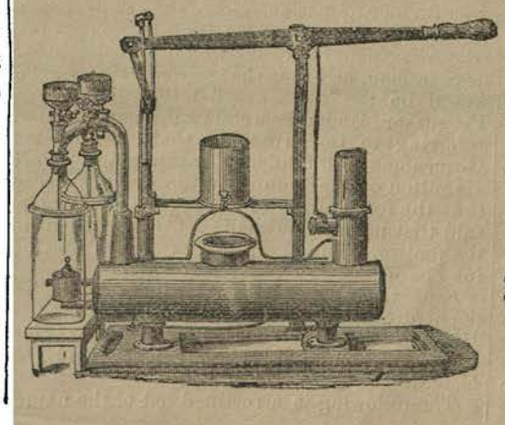

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ANTIQUE SOCIETY MUMBAI

INTERNATIONAL BIBLE STUDY.

September 12, 1886.——„——*John* 16 : 5-20.

See last Guardian.

September 19.——*John* 17 : 1-26.

It was fitting that this season of intimate communion between the Master and the disciples, should close with a prayer offered by the Mediator for those who believed and those who should believe upon him. This prayer reveals more powerfully than any thing else could do, the closeness of the union between the Father and the Son, and reveals, perhaps, more perfectly than any other Scripture, the glorious perfection of the scheme of salvation. For the great aim of the prayer is to bring the believer into the very position occupied by Jesus relatively to the Father.

Where it was spoken we cannot say. From the last words in ch. 14, it would appear that Jesus and the eleven had gone forth from the upper chamber, and from the 1st verse in ch. 18 it appears that they had not left Jerusalem. They may have visited some part of the temple, and there the prayer may have been uttered. A good deal of it is just talk with the Father; such intercommunion as went on ordinarily when Jesus was by himself, though not necessarily couched in words. But Jesus specially intended that disciples should witness this interchange of thought between the Father and the Son, as appears from verse 13.

"The hour is come." Oh the days, months and years in which Christ had been looking forward to this awful hour, awful from one point of view, glorious from another. "Glorify thy Son that thy Son also may glorify thee." The Son was glorified when it became known to the Church that the Sufferer of Calvary was the Saviour of mankind, saving men by his suffering and death; and the Father was glorified by the Son, by the consent of the latter to be made a curse for men, that the divine love might thus reach and recover the heart of sinners The greatest revelation of the love of God, *i. e.* of God himself, was made through the crucifixion.

"As thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." Supreme and universal power is necessary that the Saviour may actually save men. He has power over the nations and governments, being Prince of the Kings of the earth; casting down one, setting up another; opening doors of access to remote and isolated tribes. He does not pray the Father to give him this power; he speaks of it as already bestowed. "Thou hast given" universal power; "thou hast given" believing souls. Every believer is a gift of the Father to the Son; for it is the Father who, by raising his Son to his own right hand, declares the sufficiency of the atonement made by Christ, and it is the Father, with the Son, who sends the Holy Spirit with the Gospel to the heart of the awakened sinner. The Saviour has much to say here of the Father's gifts. Let us trace these gifts. Here (2) believers are given to Jesus; again, twice, verse 6, where they are given "out of the world;" all things are given, 7; words are given to Jesus, and by him to the disciples, 8; believers again are given, 9; again, 11; again, 12; Jesus gives the word, 14; glory given to Jesus and by him to believers, 22; believers given, 24; glory given to Jesus, 24. No wonder that Peter says (ii. 1,) "all things that pertain to life and godliness are given us in Christ." When Jesus ascended up on high, he received gifts for men, even the rebellions, even such gifts as apostles and evangelists, a Paul and a Stephen.

How much there is about *the word*. They have kept thy word, 6; I have given them thy words, 8; these things I speak, 13; I have given them thy word, 14; thy word is truth, 17; sanctified through the truth, 19; believe through their words, 20. Another potent word in this audience of this elder Brother with the Father is that they *may be one*. It occurs first in verse 11; again, verse 21, that they all may be one; as I in thee and thou in me, that they may be one in us, 21; that they may be one as we are one, 22; I in them and thou in me, that they may be made perfect in one, 23. These three ideas, woven together, make up this Magna Charta of the believer. The gift of God, eternal life, passing from the Father to the Son, and from the Son to his brethren; Jesus disappears but the word remains, connecting us with the throne where the Son is at the right hand of the Father; and the ultimatum contemplated throughout is the embracing of believers in the very union of the Son with the Father. This is their perfection. They are made perfect in one, made perfectly one with the Son and the Father.

"I pray for them; I pray not for the world, but for those whom thou hast given me." The reason he does not pray specifically for the world, is that his prayers for his disciples will secure the highest advantage to the world. This is made evident for verse 21, where the oneness of believers prayed for is to result in the world's believing; and in v. 23, where the perfection of unity in believers, shall convince the world that the Son is sent and believers loved by the Father. Here then is a means of evangelization that is sure to have the highest results. And whatever evidence we have that Christians are being brought into the wonderful oneness here spoken of, (something very different from a union of denominations or churches,) is evidence to us that the time approaches when the world shall recognize Jesus upon the throne.

No mention is made in this prayer of the Spirit, but his agency is implied throughout. "Sanctify them through thy truth," says Jesus; but it is the Spirit who does this; and He it is who keeps them from the evil; separates them from the world; secures to them the word; makes them one; reveals Christ to them; reveals the love of God; in a word he is the Executive of the Godhead, as Dr. Steele expresses it.

Believers are not of the world, even as Christ is not of the world. Christ sought not his life in the world; sought not its pleasures, its honours, its glory; and his people are redeemed from the desire for these things. As Christ came into the world, an ambassador from God, so his servants are sent into it as his ambassadors; but this they could not be if they were of the world. The glory which the Father had given Jesus, Jesus gave to them, desiring that his union with the Father should be made manifest in them.

Alas, how few of the steps of this sublime ladder ascending to the glory of God, have Christians climbed. How the angels wonder that we should be slow to avail ourselves of their services to run up these heavenly steps. The Spirit of God is more to us than angelic wings. Paul spoke of being caught up to the third heaven. Was it to one of the steps indicated in this prayer?

The Bombay Guardian.

SATURDAY, SEPTEMBER 11, 1886.

EVERLASTING REVIVAL. I.

We have a vague recollection of some wonderful water mentioned in the "Arabian Nights," the nature of which was such that wherever some drops of it were poured forth there it would spring up a perennial fountain. We are reminded of this by the words of our Lord addressed to the Samaritan woman: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The word *fountain* would better express the idea. The grace of God, the water of the river of life, conveyed to the heart by the word of the Gospel, becomes in the believer a fountain, unceasingly springing up, the life of God in the soul. Now we have here the promise and potency of continuous revival. This is Christ's concept of the new life, the life of faith; a constant springing up and gushing forth of the grace of God in the heart. Now this idea of unremitting revival is so very different from what is ordinarily witnessed in Christians, that it needs to be carefully scrutinized. If this is our privilege in Christ, if there is this potency in the word of God that comes to the heart, we should understand it and act upon it. There can be no mistake as to the meaning of Christ's words. Beside the word 'fountain' there is the expression 'springing up' implying ceaseless activity; it is not an intermittent fountain.

What takes place when there is a revival in the heart? When we analyze the spiritual blessing that fills the heart with joy, peace, desire for conformity to Christ, aversion for sin, love to the brethren, solicitude for sinners, we find that some word of the Scripture has become to us the voice of the living God. Our attention has been riveted upon it, and it has become real to us and invested with the authority of God. It was in the memory, just as a book may be in our library or a letter in our portfolio, noneffective until we carefully consider it, and bare our minds to its formative influence. Images of your own face are being momentarily radiated in every part of the room you are sitting in, but unless they are arrested by a looking-glass or photographic plate, the image is not seen. So the truth contained in the word of God, when it is met by an attentive and willing mind, transfuses its virtue to the mind, and the will of the believer comes into harmony with the will of God contained in the word. This is faith; this receptiveness for or suscepti-

bility to the word of God whereby that word becomes *God speaking*, so that it reproduces itself in us, as the photographic image is reproduced, only it is not a dead thing, but a living. Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The word of God received as such into the heart regenerates, but not in the sense in which an artificer makes a thing and goes his way leaving the thing behind him, to shift for itself. The word is incorruptible, it is living, its abiding-place is the heart. If the word produced a certain effect in the heart, which effect gradually died out, we might well think it corruptible. And this false testimony is borne by many who have lost their first love; they make it appear that God is changeable, that his word has lost what virtue it had. The apostle John expressly says that the seed abides in the child of God; that is, abides influentially, keeping him from sinning. 1st John 3:9. To show that the will of the believer is concerned in this, he says: "Let that abide in you which ye have heard from the beginning; if it shall remain in you, ye shall continue in the Son and in the Father." 1 John 2:24. Again: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." Thus in some places, with reference to the power dwelling in the word, he speaks absolutely, as though the power pertained to the believer: ye cannot sin, ye can sin not; at other times he shows that the will of the individual has play, and may neutralize the beneficence of God.

Our Lord says, *If* ye abide in me and my words abide in you, ye shall ask what you will and it shall be done unto you. The words of Christ abide in us, not simply in our memory, but authoritatively, with our natures surrendered to their formative power. This implies meditation, concentrated attention, impartiality, earnest desire for the life of God in the soul. Now this is the springing up of the water of life in the soul; thus do we profit by the activity of the fountain. See this beautifully illustrated in the first Psalm.

We have not said all we wish to on this subject, and shall perhaps say something more next week.

THE PRIEST OF THE NEW TESTAMENT.

THE *Indian Churchman*, noticing a book entitled "Who is a Priest and What is a Priest?" says it is a trashy production. It may be that, for we are not acquainted with it, but our contemporary's reasons for so characterizing it do not appear to us altogether valid.

The old, confuted, and worn-out argument is used, that there are no priests in any particular sense under the Christian dispensation because St. Peter says to the faithful "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." The writer of the booklet before us has apparently never noticed, or has totally forgotten, that similar words are used through Moses to the members of the ancient Jewish Church, who are described as "a kingdom of priests, and an holy nation," (*vide* Exod. xix. 6) If an argument founded on the language of St. Peter proves that there are no priests in any separate or special sense in the Christian Church, then must it follow that the same argument applies in relation to the similar language of Moses to the Jewish people.

Believers are called priests in the Old Testament; believers are called priests in the New Testament; under the former dispensation, there was a special priesthood instituted for sacrificial, liturgical, and typical purposes; it becomes us therefore to look into the New Testament and see if it indicates the appointment of any such class of special priests, under the present dispensation. This would be good logic. If in the New Testament we find no such class indicated, but on the contrary in all accounts of the constitution of the N. T. Church, we find such a priesthood conspicuous by its absence, we conclude that the time has come when the priesthood of believers, previously obscure and shadowy, is to be more prominent and significant. When we search the N. T. with unbiassed minds, we find that the priesthood which was so prominent in the Old Testament disappears altogether to make way for the great High-Priest, the Son of God, who has, once for all, become a propitiation for the sins of the whole world, and who ever liveth at the right hand of God to make intercession for believers. They who, by the appointment of Christ, organized and constituted the Church of this dispensation, speak to us of apostles, elders or bishops, deacons, pastors, evangelists, teachers, helps, governments, but never a word of any order of priests. The Epistle to the Hebrews was written because the Christians in Judea had been led to conform to the Jewish institutions to an extent that endangered their hold on Christ, and in it the Apostle points out strongly and persistently that the functions of the priests had lapsed by the consummation of their work in Christ. "By the will of God we are sanctified through the offering of the body of Jesus Christ ONCE. And every priest standeth daily ministering and offering oftentimes the same sacrifices, WHICH CAN NEVER TAKE AWAY SINS; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For BY ONE OFFERING he hath perfected forever them that are sanctified." It remains then that in the New Testament there is no recognition of an order of Christian priests, and no provision for their institution, while there are catalogues given of the functionaries of the Church, and in all a marked abstinence as regards priests. Paul, in Ephesians, tells us of the gifts bestowed by Christ when he ascended to the Father;

"And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Thus most explicitly teaching that in the true Church of Christ, there is no order of priests and no need of their functions.

Every believer, under the present dispensation, is a temple of the Holy Ghost. Every child of God is led by the Spirit of God. All things that pertain to life and godliness are given us in Christ Jesus. He that hath the Son of God hath life. Jesus Christ is the Head of every man. It is the office of the Spirit of God to witness with a man's spirit that he is a child of God; and it is not the office of a man to do it, nor is any such declaration from a man worth a straw. A true minister may serve his brethren in many ways, and show them things that they have not yet learned; but chiefly by pointing out the all-sufficiency of Christ, who is made of God unto us wisdom, righteousness, sanctification and redemption.

"WHOLESOME LITERATURE."

(*Paper read at the Madras District Conference, August*, 1886.)

ONE of the Apostolic injunctions is, "Give attention to reading." There can be no doubt but that the Apostle meant attention should be given to *wholesome* reading or literature. But what is wholesome literature? There are many conflicting opinions regarding its nature. Some people most rigorously exclude from the category of all that should be read, everything of a light or sensational character. Others again contend with equal force that such reading is most beneficial and is indeed recreative for the overworked brain. Perhaps one of the most frequently discussed questions in young men's debating or mutual improvement societies, in schools, colleges or elsewhere, is the utility and wholesomeness of novel-reading." I have a distinct recollection even now of such occurring in Claverack and Hudson River Institute of New York where about 150 of us were preparing for the university and I have also a distinct recollection that many of the young men who pleaded most earnestly for novels and praised most highly the pleasure and benefit to be derived from such reading were those who did the least brain work, who shirked their studies or required coaches in the shape of translations, for their Greek and Latin, and even in some instances made failures throughout the course. There is a certain analogy between what is wholesome for the body and what is wholesome for the mind, and as literature is food for the mind, if the comparison be made we will have no difficulty in finding out what is meant by wholesome literature. Natural food for the body must possess certain properties, must be nutritious, must build up and must be without taint. Now let this definition be applied to literature and we have at once a full definition of what is wholesome. It must be such as will strengthen the mind, build it up, afford a natural stimulus, develop its muscle so to speak, or its powers; and it must be without taint. As regards literature the world is full of what has been justly termed trash. Nearly every College graduate or school-boy seems to think it incumbent upon him to write a book, edit a periodical or write a series of articles in some newspaper. Let the test of what is wholesome be applied to what is published in the present day and it is safe to say that three-fourths of all would be condemned. The daily newspapers, the weeklies and monthlies are served up, and there is the fashionable novel from the library or direct from the publishers which for the most part is nothing short of a species of poison. *Not* that we would think of condemning all these in a wholesale manner. No, far from it. We are aware that the Christian, and in many instances the secular press, as an aid to mission work and as an evangelizer, is simply invaluable. Of this, however, we have no time to speak but it may be referred to with profit in the discussion about to follow. What we contend for in regard to books and papers is that there ought to be discrimination in their selection, as much at least as is exercised in the selection of food for the body. Suppose, for instance, your servant brings your food to table a little

tainted, how quickly would you order its removal. Why? because we know not what form of disease may be lurking in the tainted food. But what about the food for the mind? Important as the health of the body is, surely the health of the mind is still more important. How carefully discriminating, then, ought we to be in selecting or accepting what may be thrust upon us through the mail or otherwise. What is said concerning the cup may as often be said concerning much of the current literature of the day, "there is poison in it." And it is too true that indulgence in the use of this light trashy immoral literature is on a par with dram-drinking. And while it is sadly true that millions are drinking themselves into hell, it is also true that millions are reading themselves into hell. Many have taken the first step in a life of profligacy and sensuality in reading an impure book. There is no doubt whatever but that the fashionable novel furnished by many libraries equals so much poison served up. The great need of the age is wholesome literature. Sometimes parents wonder why their boy cannot take or does not take to a certain class of work. With much difficulty and after much delay, perhaps, a post has been secured and it is hoped the boy will do well and will manifest such a degree of industry, perseverance and ability as to warrant not merely the retaining of his position but certain and speedy advancement. But imagine the feelings of the fond parents when after the lapse of a few months or so, their boy is asked to resign. What can be the cause? a lack of education? no! failure in health? no! The fact is either he cannot or will not apply himself. He is impatient of restraint, and looks upon his work as little better then drudgery. He has no idea of beginning at the foot of the ladder in order to reach the top, but vainly thinks that by some sudden leap or turn in the wheel of fortune he will mount to fame or eminence, such perhaps as was pictured to him in the last novel he read; and not finding any such turn, his unsatisfactory conduct is the result. This is not all, nor ought but a comparatively mild view of the case, for frequently the evil effects of unwholesome literature follow the person all through his or her life, incapacitating for the realities of life and in many instances being the direct cause of ruin. In the beautiful city of Brooklyn recently a prosperous family fell into disgrace through the misdeeds of their daughter. The mother sat weeping and saying, Why, I never supposed there was anything wrong. I never thought there could be anything wrong. And in silence she sat and wept. Then she said Ah! I've got it now, I know, I know what caused her ruin. I found in her bureau after she went away a bad book, that is what slew her. The Rev. Mr. Talmage speaking of such literature says, "The American philanthropist, Anthony Cumstock, recently seized twenty tons of bad books, plates and letter-press, and when the destructive acids were poured upon them they smoked in a righteous annihilation. And yet a great deal of the bad literature of the day is not taken hold of by the law. It is scattered in your parlours, it is in your libraries. Some of your children read it at night after they have retired; and much of this literature goes under the title of scientific information. A book-agent with one of these infernal books glossed over with scientific nomenclature went into a hotel and sold in one day a hundred copies and sold them all to women. It is appalling that men and women who can get through their family physician all the useful information they may need and without any contamination, should wade chin deep through such accursed literature under the plea of getting useful knowledge, and that printing presses hoping to be called decent should lend themselves to this infamy! Fathers and mothers, be not deceived by the title, 'medical works.' Nine-tenths of such books come hot from the lost world though they may have on them the names of certain publishing houses." Regarding novels the same writer says, "they are flung over the land by the million. Mark, he says, no one systematically reads the average novel of this day and retains either integrity or virtue. The most of these novels are written by broken down literary men for small compensation on the principle that having failed in literature elevated and pure, they hope to succeed in the tainted and nasty. O! this is a wide gate of hell, every pannel of which is made out of a bad book or newspaper. Every hinge is the innerjoined type of a corrupt printing-press Every bolt or lock of that gate is made out of the plate of an unclean pictorial These leprous booksellers have gathered up all the catalogues of the male and female seminaries or schools containing the names and addresses of all the students, and circulars of death are sent to every one without exception. Can you imagine anything more dreadful? There is scarce a young person male or female or an old person either who has not had offered to him or her a bad book or picture. Scan your house to find whether there are any of these adders coiled on your centretable or amid the toilet set on the dressing-table. I adjure you before the sun goes down to explore your family libraries with an inexorable scrutiny. Remember that one bad book or picture may do the work for Eternity, (may destroy the soul). I want to arouse all your suspicions about novels. I want to put you on the watch against every thing that may seem like surreptitious correspondence through the post-office. I want you to understand that impure literature is one of the broadest, mightiest gates of the lost!" Beloved friends! let us heed this solemn warning! Thus far we have said nothing regarding unwholesome literature from infidel pens which is being scattered throughout the empire and doing incalculable mischief by the grossest misrepresentations and the most naked falsehoods. Nor have we had time to glance at the evil being done by those disseminating unwholesome literature containing one of the latter day devices of the devil, annihilation. The fact is the world is full of trashy literature and nothing but a watchful and prayerful discrimination will enable us or our children to escape its evil influence. Through the negligence or carelessness of those who know better, it has been known to find its way into Sunday-school libraries. Thank God for the tract and Bible Depôts and for the Christian press in general which is doing so much to counteract these corrupting streams. As illustrative of the tremendous and far-reaching evil effects of unwholesome literature, the Rev. C. S. Bowers tells us in his illustrative gatherings that through reading Homer's Iliad, Alexander the Great became the wholesale robber and murderer of the world and through reading Alexander's life two more blood-thirsty heroes were created, Caesar and Charles 12th of Sweden. And Caesar being the beau ideal of Sylimus that person after poisoning his father carried bloodshed and ruin into Egypt and Persia. Thus baneful are the effects of evil literature. Now glance for a moment at the other side, namely, blessed and far-reaching effects of pure literature. I will cite but a single instance. A single tract brought in a pedlar's pack to the door of Richard Baxter's father was the means of Richard's conversion' and Baxter wrote, "The Saints Rest" which was blessed to the conversion of Doddridge and Doddridge wrote the "Rise and Progress of Religion" which was blessed to the conversion of Wilberforce and Wilberforce wrote his "Practical View of Religion" which was blessed to the conversion of Legh Richmond and he wrote the "Dairyman's Daughter," which has been translated into more than fifty languages and has been blessed to the conversion of thousands of souls.

May God hasten the day when this great empire shall be filled with evangelists and colporteurs scattering broad cast pure and wholesome literature!

JAMES LYON.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—A correspondent "C" has occupied a considerable portion of your space with an important discovery in interpretation. "My yoke is easy" (Matt. xi. 30) should, he tells us, be read "my yoke is needful." He is "much impressed and delighted" to find that words deemed the tenderest of all the "words of grace" are in reality a proclamation of hard necessity to—"Mr. C."

The Greek word *chrestos* though from a root signifying use or need is uniformly employed to express the idea of the good or the honourable or the gracious. It denotes the attractively good. It occurs in the New Testament in such expressions as "good manners" "good wine." "The goodness of God leadeth thee to repentance," "if so be ye have tasted that the Lord is gracious," and twice it is translated 'kind' (Luke 6. 35: Eph. 4. 32). In each of these cases your correspondent shows that either *needful* or *useful* (two words that are not quite of one idea) gives better sense than *easy*. Thus would he prove that Christendom has hitherto been wrong in all the applications of this word. We shall examine one case. In 1 Pet. 2. 3, we read "tasted that the Lord is"—"Gracious" or "needful?" Is it by taste that we discover utility or need? By hunger or by weakness we may find the use of food, but by taste its goodness or even deliciousness. So much for common sense; but there is a simple and more conclusive argument. These words of Peter (like many more of his sentences) are a liberal translation or adaptation of the Hebrew. In Ps. 34 8, it is said "taste and see that the Lord is good." Here the ordinary Hebrew word for good (with the root idea of *pleasant* or *sweet*) is translated by the Apostle following the Septuagint, by this word which according to "C" never means good or gracious or pleasant. There is another case even more remarkable for our purpose. In Jeremiah 24. 5, this Hebrew word occurs twice (and is twice translated *good*), first in the sense of quality (compare v. 2), and secondly in the sense of benefit The former and not the latter use is rendered in the Septuagint by this word *chrestos*. This would sufficiently prove the shade of meaning that the word expressed.

In Matt. xi. 28-30, Jesus addresses men that are labouring and heavy laden with the world-yoke and the world-burden. He is preaching a *gospel*. He bids them exchange these for the yoke and the burden of the kingdom of God. Had he meant (as "C" maintains) to make no distinction between his yoke and the world's yoke he would not have characterised it at all. But in truth we have here (as often elsewhere) a strongly antithetical passage, the structure of which may have been clearer if originally spoken in Aramaid. The world is a haughty and stern taskmaster, he is lowly in heart and meek. The world's burden is heavy, his burden is "light." The world's yoke—with it they are labouring and are wearied; with his they will not be wearied. Which word gives the best rendering for *chrestos* here may be doubtful. Mr. Arnold happily makes it *kindly*. In matters where the niceties of exact scholarship are not required our old translators had a sure instinct. They said *easy*. Do we fully understand them? *Easy* we oppose to *difficult*. The world-yoke

was perhaps not so much difficult as vexatious, a yoke of ceaseless trouble and fruitless toil. Did they not rather mean ease-ful—the yoke of him who in the preceding words offered rest to their souls? S.

4th Sept., 1886.

Sir,—A. H.'s letter that appeared in your issue of the 7th inst., tinctured so much with the political socialism of the day, contains a bad misstatement. A. H. says: "The German Missionary here tells me that it was a saying of Luther that 'the road to hell is paved with pastors heads.' A. H. is very wrong in quoting this as a proof that he was right in his awful charges against pastors, missionaries and ministers. The saying attributed to Luther, whether rightly or not I don't know, was told A. H. by me in quite a different coherence and sense. I also did not say "pastors' heads" but "priests' heads. The saying is in allusion to Roman Catholic priests.

E.

Dear Sir,—The South India Conference at its last session, decided on accepting the "generous offer (of appropriating money in aid of our work) of the General Missionary Committee thankfully and without misgiving." But this acceptance does not appear to be an unmixed blessing. In the first place we have the "*India Watchman*" charging the Conference with "selling out," &c. And now in a note appearing in the "*Witness*," of the 21st ult., we have a representative member of the N. I. Conference, proposing a transfer of three of our most important charges—Allahabad, Rurki, Agra—to the Northern Conference "in view of the action taken at the last session of the S. I. Conference regarding the formation of a new Methodist Conference in India." The writer goes on to state that "the new departure in the way of home appropriations adopted by the S. I. Conference makes this plan more feasible than it would have been two years ago." Clearly, we have to suffer for accepting Missionary Society money.

Without entering into a discussion, I must protest against the proposed transfer. I hope the Committee appointed to draw up a plan of division will not recommend it.

If the S. I. Conference should ever accept the relation the N. I. Conference sustains to the Foreign Missionary Society, it will be opportune then to apply the shears so as to make "conference boundaries co-terminous with provincial boundaries."

Yours &c.,
Elachistos.

Dear Sir,—I take this opportunity to relate to you the following incident which occurred in Bangalore, last Monday, the 30th August, while we were out street-preaching.

As usual I and others, in company with a Mahomedan convert who has been recently baptized by me, preached the gospel, and on our returning home a mob consisting of about two or three hundred Mahomedans shouted and cried after us Kafir, Kafir, and followed us, pelting us with cowdung, stones, pieces of sugar-cane, bricks and sleepers for a short distance, and afterwards laid sticks and clubs on our backs with all their might; and the Mahomedan convert, I am sorry to say, fared the worst, and one of our company, Bro. Paul Davaryaloo, was severely struck under his ear with a fist. In the meantime a conspiracy was discovered to the effect that a portion of the mob should proceed by a short cut through a back lane so that they might attack us at the end of the road at a turn and so take us all by surprise. A native Christian official, who fortunately discovered the plot ran hastily together with his sons and son-in-law and came to our rescue and took us back to one Mr. David's quarters (an East Indian gentleman). These also suffered violence from the hands of this furious mob. After we have taken shelter the house was mobbed, and the people threatened to break in, and had it not been for a few of the bold Christians who guarded the door at the risk of their lives, it would have fared ill with us. We could not obtain any relief or protection from the Police although there were 8 Mahomedan Constables present at a few yards distance, quite indifferent to what was taking place. The above mentioned Christian gentlemen, finding the mob becoming more furious, greater in number, and bent on mischief, wrote to the Police Inspector and obtained relief consisting of a few Police Constables who with the greatest difficulty escorted us home safely. When we lodged a complaint with the Police, all the satisfaction we got was simply an intimation not to preach in our usual place but to choose another spot. Thank God we are not dismayed nor frightened but we are by the help of God going still to preach the Gospel, and mean to fight the Devil, and storm the fort, and win souls for Christ until we are called to lay down our arms and receive our glorious reward in Emmanuel's land! It appears to me that we who are true and loyal subjects of her Majesty cannot expect any protection nor enjoy the rights declared in the Proclamation of the Empress of India. In conclusion, we ask your prayers and sympathy.

Bangalore, 2nd September, 1886.

Sir,—I beg the privilege of informing the brethren of the South India Conference, and all others interested, that our Brother C. P. Hard, and Mrs. Hard, expect to leave Melbourne, Victoria, *en route* to Bombay, about the 1st November next; and that correspondents may continue writing to them, care of Post Office, Melbourne, &c. till the *first* steamer in October. That steamer will leave Bombay on 1*st idem*.

Yours fraternally,
E. Jeffries.

P. S.—Would the *Indian Witness* kindly copy? Mhow, Central India, 7th Sept., 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

Girgaum Back Road—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Apollo St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

Grant Road—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

Mazagon—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

Services every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

The Children's Scripture Union.

The monthly meeting in connection with the above Union will be held on Saturday the 18th inst., at 5 o'clock at The Lodge, Girgaum, (Rev. J. G. Deimler.) All children and young people are earnestly invited to be present.

E. M. Crittall,
Honorary Secretary.

DASEHRA MEETINGS AT LUCKNOW.

These well-known meetings will be held this year as usual, beginning Wednesday morning October 6th and extending through five days, closing on Sunday evening. The Rev. A. W. Rudisill, D. D., of Madras, will have charge, assisted by various missionaries. The "Epworth Hymnal" will be used. The usual accommodations will be provided: board at Re 1-4-0 per day; public table from Tuesday morning, Oct 5th. It is hoped that many Christian workers will be present and that great good may be done.

Those intending to be present are requested to communicate with the undersigned,

Rev. B. H. Badley,
Lucknow.

Mothers' and Sisters' Meeting

To be held every Thursday, at 5 p. m., at the Foundlings Home, Chinchpoogly, on tram road, opposite the Persian Consulate.

Opening meeting on Thursday, 16th, led by Miss Millett.

Dora M. Gladwin.

Epitome of News.

Saturday, September 4.

—*Civil and Military Gazette:* From further particulars received concerning the murder of Mr. Evans, we learn that the sad event occurred at about 7 o'clock on the evening of the 25th ult. It would appear that last year Mr. Evans, in his business at Lahore, had engaged in some contract work in the direction of Hurnai, and that, when leaving that part, failed to settle accounts with some of his employés. Amongst these was a Punjabi Mahomedan, who entered a suit against Mr. Evans in the Assistant Magistrate's Court here for some Rs. 1,100. The case came off on the 25th ult. and a decree was given in favour of Mr. Evans. Mr. Evans left the court, and had only gone a few paces, when the plaintiff came up and made a gracious salaam to Mr. Evans, requesting him to pay him half his claim. Mr. Evans refused, and replied that he would not pay him anything, as the decree was given in his favour. The plaintiff still pleading his cause, and entreating Mr. Evans to have pity on him, managed to get Mr. Evans off his guard, and plunged a long dagger into his stomach—ripping him open and making a fearful gash, almost disembowelling him. The man was at once arrested, and Mr. Evans conveyed to the Dak Bungalow, where he expired on the morning of Thursday last (24th ult.) at 3 o'clock, having been in the greatest agony for close upon eight hours. His remains were to be interred on the following evening at 7 o'clock.

—*Bangalore Spectator:* A disturbance, the result of religious passion, took place in Haines' Road yesterday. The Rev. Mr. Peters, a Protestant preacher who often preaches in the open air, recently made a convert from Mahomedanism. This seems to have exasperated some of the Mahomedans. Yesterday Mr. Peters was preaching in the road, and his convert was in attendance on him. A crowd of Mahomedans assembled, and sand and mud were freely thrown at the pair. Then sticks began to be used, and the position became dangerous for the preacher and his companion.

Some policemen came on to the spot, and it was with the greatest difficulty that the pair were rescued, and not until both had been severely handled. The streets were blocked by a dense mob, and the excitement was intense.

—The 4th King's Own at Quetta have been suffering very much from fever, as many as 40 per cent. being in hospital at one time.

—A vernacular notice or proclamation is, the Lahore paper states, in circulation in the Punjab, calling upon the natives of the province to combine together (sinking minor differences meanwhile) to throw off the hated yoke of the Feringhee 'tyrants.' The document announces the arrival of the large Russian army at Herat *en route* to India; declares that the Maharaj Dhuleep Singh has joined and is accompanying it as a leader; that the Ameer of Cabul has replied to the British call for help, that he is personally ready and willing to render it, but that his people are unanimously hostile to the British alliance!

Monday, September 6.

—Eight sisters of the Order of the Good Shepherd were passengers by the Str. *Raffaele Rubattino*, Genoa to Bombay, but one of them died of heat apoplexy in the Red Sea.

—*Times of India:* A most boisterous and unruly mass-meeting, of the various sections of the Hindoo community, was held yesterday at Mahadev Baug for the purpose of adopting a memorial to the Governor-General in Council protesting against the proposed legislative interference in connection with infant marriages in the community. The memorial, which was declared to have been adopted by a majority by the Hon. Rao Saheb V. N. Mandlick, C.S.I., who presided at the meeting, among other things stated that his Excellency in Council would not depart from the well-established and wise principle of non-interference with the religious and social customs of the Hindoos, and assist by legislation a movement which could only be properly and naturally developed by the spontaneous action of influence working within the community itself. The Hon. K. T. Telang approved of the gist of the memorial, and in an amendment which he proposed added a clause to the effect that the evils complained of by the community could best be remedied by the action of the community itself, and being of that opinion the memorialists were apprehensive of the intervention of Government, which might have the effect rather of retarding than of accelerating the improvement. The amendment was declared to be lost, but those who were in favour of it protested against the chairman's declaration to that effect.

—Rev. J. M. Buckley, D. D., in the *Independent:* The present state of Russia is one of extreme reaction. Not in the time of Alexander II., nor in that of Nicholas, stigmatized by some as "the maniac of Autocracy," was the censorship of the press more arbitrary, the invasion of private rights greater, the "Russification" of the subject states and conquered races —such as the Poles—more steadily pursued, all statesmen of liberal views more suspected, all suspected persons more annoyingly watched and followed, all convicted of political offences more speedily punished. Furthermore, the influence of Western ideas of civilizations was never more vigilantly guarded against. The party in favour of maintaining Autocracy was never so strong since the movement for its overthrow began. Foreign mechanics, engineers, railway officials are being gradually replaced by Russians. In one Government establishment, where, a few years ago, hundreds of skilled workmen and heads of departments were employed, only two or three remains. The manifestation of power by the Czar increases in arbitrariness. Those who offend Alexander III. are as summarily degraded as those who offended the capricious and despotic Paul; and every person who has been disappointed or reprimanded is held to be material from which a Nihilist may be developed, and watched accordingly. Most of those liberal minds that would be judiciously seeking to promote reforms are compelled to silence and inactivity.

—Indian news from the Far West. The *Independent* says: The Nephalein are not all extinct. The late Tukaji Rao Holkar, Maharajah of Indore, was nearly seven feet tall, a giant in physical frame, and was said to be able to eat a whole wild boar at a single meal. He was also a shrewd operator on the Stock Exchange in London, where he got away with several bulls and bears.

—The *Indian Chr. Herald* thus speaks of the late Rev. J. E. Payne: He was a regular preacher of the word, in Bengali, to non-Christian congregations. He contributed, not a little, to the introduction of a reform in preaching, based on that famous saying of Baxter's 'Nothing refutes error so much as truth.' He insisted on a simple presentation of the Gospel, and proscribed all offensive references to non-Christian systems of religion. The method of popularizing preaching, by intermixing it with the singing of sacred songs, is also largely associated with his name.

Not only among the missionaries of his own Society, but among missionaries of other denominations as well, he was regarded as an authority in most matters relative to Christian activity. He commanded submission to his views. The secret of this command which he wielded, was, that his presence was felt to be that of a true-mettled worker, who had no faith in mere theories, but drew his inspiration invariably from honest experience. He was outspoken, but he was loved none the less, the impression of his thorough earnestness was so indelible.

—*The Indian Witness:* Mr. Payne was a man not only greatly valued in the missionary community, but greatly loved. His independence of character was a special source of his strength. He might be mistaken in judgment, but everybody always knew that fear or favour would not make him deviate from whatever course seemed to him to be required in the interests of his work—for it was his work only, never himself, that he thought of. This independence was rendered of rare practical value by Mr. Payne's remarkable individuality of character. He was one of the few men who never write or speak without arresting attention and making an impression. He always said something which either people had not thought of, or which set their own thoughts in a clearer light for them. This originality, united to complete personal unselfishness, made it more satisfactory to be opposed by him than to be agreed with by men of less pronounced character. He always had an idea, and he was always willing to be generous about it.

—*Bombay Catholic Examiner:* From accounts published by the French Catholic journals of what is passing in Tonquin we may judge of the kind of protection which the Republic gives and is likely to give to the persecuted Christians of China and Chinese independencies. The news from Tonquin, say these journals, is even worse than what we have been in the habit of receiving from Cochin-China and Annam. The Mandarins who have been appointed and are protected by France make common cause with the rebels, and several French Residents find it highly advantageous to authorize the persecution of the Christians. Under pretext of pacifying the country they have permitted the publishing and placarding of proclamations declaring that no further restitution to Christians need be made. They have refused Christian aid in the suppression of rebellions, as likewise the offer of Christians to form a police force in a country which stands in the utmost need of some such protection. Such is the state of lawlessness and so unchecked is the anti-Christian fury which prevails, that in southern Tonquin alone more than 400 Christians have been massacred, while 20,000 others are wandering without home or shelter in the neighbourhood of their plundered and ruined villages. In addition to the above we likewise learn from unimpeachable sources that among the Republican officials there are not a few who are actuated by the bitterest hatred of the native Christians and have gone so far as to order that wherever Christian bands are found armed—as for the sake of self protection is sometimes the case—they are to be treated as rebels and shot down without mercy by the soldiers of a Republic which loves to be regarded as the protector of Christianity in the Far East.

Tuesday, September 7.

—*Times of India:* Sawant Wadi: A large and representative meeting of the Catholics of Sawant Wadi, Vingorla and Malwan was held to-day to protest against the cession of the churches of their Varado to the Propaganda. Great excitement prevails among the community. Upwards of 300 people marched straight on to Goa to protest personally.

—*Bombay Gazette;* Gwalior: The State of Gwalior was so unsatisfactory when Scindiah died, that the Agent Governor General, it is said, recommended that a Superintendent should be appointed, and that the Prime Minister should carry on the work under his orders, the queen-mother being Regent. The Government of India however, ordered a Council of Regency, and in obedience to their orders Sir Lepel has had to announce the nomination of the members. Time will show what they are capable of doing. Prior to Scindiah's death he wrote to Sir Lepel, and asked him as a favour not to let his son have an English education. He asked that his State might be looked after, and no special change made in the administration. The Government, therefore, were of opinion that a Council of Regency, consisting of his nobles, would be the best form to adopt, and Sir Lepel had to carry out orders.

—Same: Rangoon, 6: A dreadful murder was committed at Moulmein on Saturday night, Father Biet, Roman Catholic priest, and Mr. Ramos were seated in the latter's house, when two Burmans and one Chinaman entered and stabbed both to death. The motive for the deed is unknown, but it is supposed that the murderers only intended killing Ramos, who is a money-lender, but also murdered Father Biet lest he should bear witness against them.

—During the late riots at Chungking a French missionary was killed. The latest advices received by the *Shanghai Courier*, which carry us up to the 5th ult., are to the effect that rioting was still going on, and that Mr. Bourne the British Consul, and two missionaries, were still detained at the Yamen, and were not allowed to go out for fear of being maltreated. An anti-missionary spirit has also shown itself in a very pronounced manner at Ichang. A report is also current in Canton that a German mission station at Kwai Shin has been pulled down. A further report in Canton is to the effect that the Tsung-li Yaman, or Foreign Board of China, have adopted the suggestion of the Viceroy and the Governor of Canton and a special Commissioner, named Pang Yu Lin, made some time ago with regard to Christianity, *viz.*, that the propagation of Christianity should be countenanced openly, but secretly it should be suppressed. Of course, there may be nothing in all this, except that it shows what the feeling of the native mind with regard to missionaries is at the present moment.

—*The Indian Churchman*, speaking of the Dilke case, says: We wish it had been brought out more clearly than it has been, that the chief culprit in the case was *a notorious Atheist.* Whether his Atheism was the result of his immorality, or his immorality of his Atheism, we do not know: still this

confirmation that the two go hand in hand is valuable. His victim we read was associated with that æsthetic, would-be philanthropic semi-pagan movement of the present day, which imagines that all the vice and misery of the East End of London may be removed by a judicious distribution of sun-flowers, and a supply of high-class concerts and picture-galleries. Here too a terrible undeception is highly salutary. We are thankful, not for evil, but for good that may come out of it.

—Same: The last act of Mr. Gladstone's Government was a curious one. A new Treaty was concluded with China by which England agrees to send, once in every ten years, a Mission to China, which that country regards as an acknowledgment of her suzerainty of Burmah. Of course from our point of view the Mission is a purely complimentary one; but to the Chinese it places the Empress of India, in her capacity of ruler over Burmah, in the position of a tributary to the Court of Peking. The situation has quite a comic aspect; but no doubt history affords precedents for it.

—Same: Rev. Henry Ward Beecher wishes it to be understood that he preaches "a gratis Gospel" on Sundays. On other occasions he is paid somewhat handsomely for his services, —according to the *Record* he does not preach for less than £80 per night. The poor, to whom the Gospel is preached, can however hear of Christ's love, and seek instruction in the Christian life, without money and without price, that is without any reference to Mr. Ward Beecher.

Mr. Ward Beecher was lately invited to be present at the meeting of the Royal National Eisteddfod, and replied through his agent that his fee would be £100.

Wednesday, September 8.

—*Times of India:* From a special telegram to our Allahabad contemporary it seems that the Prince of Oldenburg, recommended by Russia as successor to Prince Alexander, is the son of that Prince whom we mentioned yesterday as a General in the Russian Army. The proposed candidate, Prince Peter, was born in 1868, and is young enough for a Russian puppet.

—*Bombay Gazette:* The English Government have affirmed that the Treaty of Berlin must be adhered to. The provisions of the Treaty upon this point are clear enough. They prescribe that the Prince of Bulgaria shall be freely elected by the population and confirmed by the Porte, with the consent of the Powers. They will be violated if a Prince for whom the Bulgarian people are showing singular affection is deprived of his throne. They will be again violated if his successor is forced upon the nation instead of elected by them. And they will be yet again violated if an Oldenburg Prince, a scion and retainer of the Imperial House of Russia, is sent to rule over the Bulgarians. But as things go these violations of treaty are a mere bagatelle, especially if the violator be His Majesty the Czar.

—The Sultan having directed a Ministerial Commission to organize the emigration *en masse* of the Mussulman population of Bulgaria and Eastern Roumeliato Asia Minor, the movement has already commenced.

—As a result of the inquest on the body of one of the victims in the Belfast riots, nine members of the Irish constabulary have been arrested on a charge of wilful murder.

—*The Liberal:* We are glad to learn that Government entertains very strong objections to the re-introduction of the Contagious Diseases Act. This is as it should be.

—*Overland Mail:* Several shocks of earthquake have been felt at Malta during the week. Yesterday another slight shock was felt at half-past eight o'clock in the morning. The captain of the steamer *Transition*, which arrived at Malta on Aug. 18, officially reports that about nine o'clock on the evening of the 17th he observed something like a blaze of fire coming out of the water. It was about 30 feet wide, and rose to 100 feet above the water and disappeared at once. The position of the steamer at the time was about 200 miles eastward of Malta. The blaze was observed at the head of the ship, and those on board were certain it was not lightning.

The section of the Siberian railway from Ekaterinburg to Tiumen was oppened for traffic on Aug. 9. The line is to be continued to Tobolsk.

— A special meeting of the Belfast Presbytery of the General Assembly of the Presbyterian Church in Ireland, was held on Tuesday to consider the question of the stoppage of the services in the Albert-street Church, owing to the violence and intimidation of the local Roman Catholics. These have repeatedly broken the windows of the church and beaten children going to and from Sunday-school. On the 8th of June they wrecked the sexton's house. Members attending the services had been hustled and abused by Roman Catholic mobs, who had even attempted to take their Bibles from them. Finally, the minister had been attacked with stones and driven from his church, the constabulary refusing to protect him. Since then the services had been suspended. Resolutions expressing sympathy with the minister, and calling upon the authorities to guarantee protection and religious liberty, were adopted.

—The Rev. E. Stribling, one of the agents of the London Missionary Society in Madagascar, has recently given an interesting description of the vast benefits which Christianity has conferred upon the natives of the great African island. The missionaries had discovered the best materials for the manufacture of leather; they found ironstone, potash, and introduced cotton-spinning. By the use of soap the people had been taught that cleanliness was next to godliness They had been shown how to utilise building-stone, bricks and slates, while suffering had been lessened, and countless lives had been saved, by a spread of a knowledge of medicine and the introduction of hospitals. There were also six papers, partly in English and partly in the native language, including the Malagasy *Good Words*. There were sixty thousand members of the native churches, and the Queen, as well as her Prime Minister, bore a high Christian character. A further proof of the beneficent influence of Christianity was seen in the fact that evils arising from fighting, heathen customs, &c., which led to the depopulation of the island, had been arrested, the people thus being happier than they had ever been before.

—*Rock:* We are glad to learn that the useful work of the Mission to Deep Sea Fishermen is receiving further recognition and support. A gentleman, who desires his name to be concealed, has given a sum of 2,300*l.* to cover the entire cost of building and equipping a seventh mission vessel to cruise with one of the North Sea trawling fleets. Apart from the spiritual work, we have frequently noticed in these columns the very important and successful medical and surgical aid rendered to those who need them on board the mission ships. The log of the vessel just arrived at Great Yarmouth, after a two months' cruise with the Columbia fleet, shows no fewer than two hundred cases treated in the dispensary during the voyage.

—Over a million pounds is still spent yearly in pilgrimages to Mecca and Medina. Many Mohammedan pilgrims travel immense distances. Thus, nearly 6,000 of them are from the Soudan and neighbouring parts of Africa, 7,000 are Moors, 1,400 Persians, 16,000 Malays and Indians, and some 25,000 Turks or Egyptians. These are the figures for the year 1885, when there were no fewer than 53,010 pilgrims to the two famous shrines.

—We are favoured with the G. I. P. R. Co.'s *Monthly Guide* for September. Price, one anna.

—Dr. Mackay writes thus from Formosa: Depend upon it, nothing but a native ministry will ever evangelize China. Unless men are more or less entrusted with work, they can't show the same interest, the same independence and freedom of thought, necessary for a healthy and robust church. A-Hoa went with me to the east coast, and we were either under a burning sun or torrents of rain; but if the very heavens opened and poured down we would rejoice. On account of the French attack, baptisms were delayed until this trip. We visited (eighteen) stations, and I preached at every place, mostly in the open air, and then baptized. In all, 1,138 were admitted into the church. Now I think I hear some say, "too fast," others, "already the Lord has blessed the French invasion for good," &c. We should be very careful when trying to interpret Providence. God will bring *good out of evil*; the question is, when? Just in his own time. As far as I can see that time has not yet come in North Formosa. On the east coast it is our regular work going on. Were it not for the French, we would have baptized in 1884 or 1885. If you have any confidence in my judgment, any in my knowledge of North Formosa, and any in my regard for beloved Zion in this fair isle, then praise the Lord—praise Him, all who love Him, that in ten days I baptized 1,138 souls. If we only *trust Him* but at the same time do our duty, I believe nothing can stand against us,

—The *Baptist Weekly* (Am.) says: "In these days, when smooth words concerning Romanism are so often uttered, it may be profitable to read some choice sentences from a book by one of the Canadian Jesuits—a book, too, which has received the highest commendation of the Romish Bishop of Montreal: 'It is customary to regard Protestantism as a religion which has its rights. *This is an error. Protestantism is not a religion; it has not a single right. It possesses the force of seduction. It is a rebellion in triumph*; it is an error which flatters human nature. Error can have no rights; rebellion can have no rights.'" It would be easy enough to fill columns with utterances of this sort. For instance this by the late Bishop O' Connor: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church." Or the following from the *Catholic Review*: "Protestantism has not, and never can have, any right, where Catholicity has triumphed. Therefore we loose the breath we expend in declaiming against bigotry and intolerance and in favour of religious liberty, or the right of any man to be of any religion as best pleases him." Or the following by Pope Pius IX: "The Catholic religion, with all its votes, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted." There is no end to this loud sounding talk by Roman Catholics. But then we must remember that it sounds very senseless in this age of the world. *It is the talk of a demented ecclesiasticism. The time* will come, we hope, when the Roman Catholic Church will wake up and find that Christendom has moved out of the Dark Ages.

Thursday, September 9.

—*Times of India:* Goa, 8: An immense number of Goa people from Savantvadi, Vingorla and other territories belonging to the Vicar-General of the ghats, are clamouring here against the cession of their churches. The Archbishop and Governor received their petitions and will forward them to the King of Portugal.

—The Str. *Verona*, with English Mails, left Aden for Bombay, Wednesday, 5 a. m.

—An unsuccessful attempt has been made to assassinate the President of the Republic of Uruguay. As the President was entering the theatre at Monte Video on Tuesday evening, he was approached by a man, who, drawing a revolver, fired almost point-blank at the Presi-

dent's head, but only succeeded in inflicting a slight wound in the cheek. The would-be assassin was at once seized and so maltreated by the infuriated crowd that he died shortly afterwards.

—*Messenger of Light:* We are very glad to hear of a very good work which has been going on quietly in Bhopal. A native Christian from the Punjab has been living a simple life of faith amongst the people of this Native State and has been the means of leading others to Christ.

—Same; *in memoriam:* Mrs. Hooper was born in Bombay, June 4th 1839; her father, who was first an officer in the East India Company's Army. Afterwards took Holy orders, and became corresponding Secretary, C. M. S., for Bombay. In 1862 she was married in Calcutta, to the Rev. W. Hooper and then began her life's work as a Missionary's wife.

They laboured together in Benares, Calcutta, Lahore and Allahabad, so her work was varied and her influence widespread.

But of the 24 years of her married life, 5 or 6 were spent in England, as her health necessitated the change. No one can have known much of Mrs. Hooper without having been struck with the fact that the separation from her children was the great sorrow of her life, and felt most keenly, but knowing that the cross was borne for Christ's sake, and the advancement of His Kingdom helped to sweeten the otherwise bitter cup.

One branch of her husband's work brought her a good deal in contact with ladies engaged in Zenana work, and many can remember times when her loving motherly kindness touched their hearts and showed them that they had a true friend in their Secretary's wife.

From the time Mrs. Hooper took charge of the Divinity School, Mrs. Hooper's chief work was amongst the wives and children of the students. Of their own accord, they gave her the name of "mother-jee" and her unfailing sympathy and help and the efforts she made for their good, proved how well she merited this title, which their love for her had dictated.

—We take the following from the *N. Chr. Advocate:* Rev. Dr. Thoburn spent three days at Silver Lake Camp, Genesee Conference, and delivered a thrilling address of an hour sketching the territorial expansion and "manifest destiny" of India Methodism. Everybody was delighted with the artless eloquence and simplicity combined with comprehensiveness of thought. He still "halts upon his thigh" and probably always will, but he sees in the providence, which sent him away temporarily from work in India, a new opportunity of putting twenty-five men, to do what he could not do, in India. He is the same genial, spiritual, practical man that he was twenty years ago, and wins wherever he goes.

Bombay Gazette: An inquest was held by the Coroner, Dr. T. Blaney, at Chinchpoogly yesterday, on the body of Annie Headlam, aged 26 years, the wife of Mr. Arthur Slade Headlam, an accountant in the Public Works Department. On Saturday last, a child of the deceased's, aged 3 years and 3 months, died, after which she appeared to act rather strangely. At about 10 o'clock on Tuesday night, while deceased was conversing with her husband regarding two letters that they had received, which had special reference to the child, she commenced to cry, and all of a sudden stretched out her hand and took up a bottle containing carbolic acid from a side table, and swallowed a portion of it, and died from its effects a little after midnight.—Verdict of the Jury:—"That the death of Annie Headlam was caused by carbolic acid, which she voluntarily administered to herself whilst in a state of temporary insanity."

Friday September 10.

—*Indian Baptist:* We have to record the loss of another faithful worker the Rev. W. George of the American Baptist Mission who for about nineteen years had laboured in Burmah. He had been suffering for some time and started from Rangoon with his wife and family a few weeks ago intending to return to America, in the hope that the sea-voyage would have set him up; when, however, he landed at Calcutta he was much worse, and had to be taken to the Hospital where he died on the morning of the 3rd of August. His remains were accompanied to the cemetery by a small band of sympathising friends.—Mrs. George with her three children proceeded on their sad voyage in the "*City of Cambridge.*" They have the prayers and sympathy of Christian friends in Burmah and here.

News has been received by the last mail of the death in England of the Rev. W. Norris, *late* pastor of the Circular Road Baptist Chapel, Calcutta.

—*Church Missionary Intelligencer;* July: Mrs. Sorabji Kharsedji, wife of the Society's Honorary Native Missionary in Poona, the Rev. Sorabji Kharsedji, was introduced to the Committee, and received a cordial welcome. She addressed the Committee, calling special attention to her husband's great desire that a European missionary should be sent out to his fellow-countrymen, the Parsees.

—*Times of India:* Exchange.—The fluctuations in this market have absorbed public attention to-day. Last evening we closed at 1s. 4-13-16d. Telegraphic and 1s. 51-32d. three months' Credits. When the result of Councils was known this morning there was as it were a pause at 1s. 51-16d. Demand. A strong seller amongst the Banks came out and for a time monopolised the market, placing Demand Bank Paper at 1s. 5 1/32d and again at 1s. 5 3/32d., then Transfers at 1s. 5 9-16d., forward delivery. Calcutta telegrams steadied us a little, and in the afternoon the buyer at 1s. 5 3/32d., was able to cover his purchase at 1s. 5 1/32d. or a profit of a half penny in one day.

—Deaths last week, 422.

—A Marathi widow was yesterday sentenced to two months' hard labour for secretly disposing of her new-born male child.

—*Madras Mail:* Mr. Gregory Avanies, late of Madras, merchant, who died here on about 10th April, 1858, bequeathed Rs. 20,000 for the Church of St. John at Rangoon, for annual masses and office for the dead for the benefit of his soul, for the support and maintenance of the priest, and for the repairs of the church. The sum of Rs. 18,532, the balance of the legacy, has been paid over by the Administrator-General, Madras, who adminstered the estate.

—Fall of rain to date, Fort, 94 inches.

—The Governor-in-Council has appointed Mr. F. L. Charles, C. S., to act as Municipal Commissioner for the city of Bombay, during the absence of Mr. E. C. K. Ollivant.

—*On Guard:* We have had some trouble in securing reliable information respecting the exact number of abstainers at present in the Army serving in India, and although we have not secured all the information we could desire, we may say that our figures are approximately correct. We know of some local societies which work independently and have not furnished any returns so that our numbers are under rather than over the mark.

The Soldiers' Total Abstinence Association,	12,321	May 31, 1886.
The Independent Order of Good Templars,	3,300	
The Roman Catholic Temperance Society,	912	
The Church of England Temperance Society,	892	
Total,	17,425	

Selections.

BIBLE STUDY AT MT HERMON.

The Close of the Summer School.

The Last Sunday on the Mountain-Tops—Two Sermons by Mr Moody—The Mission Band.

From our Special Reporter.

Mt Hermon, Sunday, August 1.

The end of the summer Bible school on Mt Hermon came to-day. To-morrow the 250 students will scatter widely, never to meet together again, and the parting is the theme of sermon, prayer, praise-talk and conversation. This morning's consecration meeting was the last, quiet, faithful and devoted. The young men have found it a source of strength. But few have missed it. Mr Moody preached the morning sermon, after an abundance of the hearty singing that he urges as the chief accompaniment of gospel work. He worked out a skeleton of an excellent sermon in his review of the gospel of Matthew with the boys; that, by the way, they have now learned pretty well, and have its main points and truths on their tongues' end. That outline of a sermon was on Peter's denial of the Lord, told in the 26th chapter, and marked these steps: Peter's self-confidence, "Though I should die with thee, yet will I not deny thee." Then he fell asleep in the garden. "Could ye not watch with me one hour?" Then when the soldiers came the rashness of the flesh broke out in him and he drew his sword and struck at the servant of the high priest and cut off his ear. Christ rebuked him and healed that man's ear at once, right there, so he couldn't tell which ear had been cut off. That was the only man in the Bible who suffered any injury during Christ's ministry on earth. A few swine were dashed over a precipice, but then the Jews had no business to keep swine. No man suffered but this, and how quickly he was healed. The next downward step of Peter's was that he followed afar off, and then that he joined himself to the enemies of Christ. Do that and then you may expect anything to follow. Then Peter denied his Lord, and worse yet he did it with cursing. Peter had backslidden very far. It was not done all at once; nothing of the kind is. No Christian falls at once. He has begun in one way and another, neglected secret prayer and the like and become honeycombed under the same surface. What did Christ do to call Peter back to his duty? He just looked at him. What a look that must have been, and how it went through and through Peter! He didn't say, "Peter, did I not heal your mother? Were you not with me when I raised up Jairus's daughter? Did you not acknowledge me after the draught of fishes?" No, he said nothing, but just looked at Peter. And I hope that Christ will look down from heaven into the heart of every backslider here to-day as he did to Peter. Mr Moody preached on Daniel, and his sermon, somewhat condensed, you give in full elsewhere. At the close he called up Prof Towner to sing:—

Do you see the Hebrew captive kneeling
At morning, noon and night to pray?
In his chamber he remembers Zion,
Though in exile far away.

Then all sang the familiar old "Daniel's band." In the afternoon the hall was again filled and Mr. Moody again preached. His subject was the grace of God.

The end of the meetings came Sunday evening. The night threatened rain so few but students and the guests who were in the cottages came to the hall. But they well filled it. Mr. Moody came over to preside, and said that after his two sermons that day he thought he could stay at home in the evening, but that he felt impelled to come. The meeting was one of testimonies brief, simple and to the point glowing and overflowing with Christian fellow-

ship and thank fulness. The hour was a short one and the young students arose all over the hall here and there, one and another, often a half-dozen standing at a time waiting to speak. Each thanked God for some particular blessing which he had received, the increased knowledge of the Bible, the removal of doubts, that their life-work had been disclosed to them (those were the missionaries), the strengthening of faith and the growth of their relationship to God: it was a surprise how very many different things they found for which to be thankful. Nearly 200 bore testimony to the usefulness, yes, and the success of this summer school, and no one hearing them could doubt their sincerity. The fellows have wished and prayed for a blessing, and it has come to many or all. The meeting closed, but before the students had reached the doors a young man struck up "Blest be the tie that binds our hearts in Christian love," and all stopped and sang with a will.

This morning Crossley hall was astir early and packing was hastily done. Nearly 200 students left at 10-30 o'clock, and the 30 who stay behind for the convocation at Northfield, to begin Wednesday, accompanied the procession to the quaint little depot on the River road. The students marched together under the shade of the roadside trees and chatted and sang gospel hymns, now and then cheering lustily their college cry: "Hurrah, hurrah, hurrah, college Y. M. C. A., Mt Hermon." Mr Moody drove up and turned it into a "meeting" at once. Prof Towner was behind, and he called on him for a brief address on gospel-singing. He stepped down into the group and gave it willingly. He advised that a consecrated leader be chosen and Christian members of the choir. He would have an educated leader that no errors in pronouncing words and in the use of music occur, and the right shading might be assured. Others will notice errors if yon don't. Remember that the tune is made for the words, and not the words for the tune. The tune must be sacrificed when the meaning of the words rightly given demands it. Gospel hymns rarely make good solos. Many of the gospel hymns and tunes are trash, a jingle of words and tunes; but many are not. There is much that is classic in them, many gems, and these will live. There is much good music in the world to-day, more in the past 50 years than ever before. He would have a gospel choir organized. Prof. Towner's fine presence vigorous singing and excellent leading has been a marked influence in the success of the school. The boys had a hearty send-off at he depot, and "God bless yous" were heard on every hand.

The mission band has been made up easily, for the men who are to compose it seemed especially pointed out for their fitness and devotion to the cause. They are R. P. Wilder of Princeton '86, John R Mott of Cornell university '88: William P. Taylor of Yale '87, L. M. Riley of De Pauw '89, a college in Indiana, and if it is possible to make arrangements, an earnest young Japanese, now studying at the Worcester technological institute in the class of '88, Kotoro M. Shimo-Mura. The thought of having the band has arisen like inspiration since Thursday, and the plans are not yet crystallized. That they will move from college to college to rouse up an interest in the mission and to talk with those thinking of foreign fields is the idea. Just how it will be carried out can not now be determined. How the expense will be met is also yet to be learned, though the international committee of the Young Men's Christian Association will stand behind them, it is probable. The college year numbers but 40 weeks, and much closeness of management will be needed to allow the band to visit a large number of the larger colleges, and the young men going back from here will have much to do to prepare the ground for the coming of the band. The young men hope and pray that good results may follow, that the number of young men to consecrate their lives to missions may be large. They go forth in faith. The four members are all good singers and make a good quartet. They are spending the day in talking over the matters with Messrs. Wishard and Ober, the college secretaries.

The missionary movement that has begun here is a marvelous one. Among the 250 young Christian men who came were 21 preparing for the mission-field most of them with parents there and themselves born there. Quietly, without forcing, as I can see, the mission spirit has spread throughout the whole. Dr. Pierson's address and Dr. Ashmore's with the talk of others were powerful and stimulating arguments. To-day the number of those who will prepare for the mission-field has reached 95. Think of that! and with the year before them and the work planned out the end is not yet. Each man has settled the question "Shall I go?" by himself, with his Bible and his God. "I am impressed above all things by the quiet, sober determination of the men," said one of their most intimate advisers to me. Yet this is but part of the story of the work of the summer school of the college Young Men's Christian Associations at Mt. Hermon. Were it all, it would be enough for great thanksgiving from Christian people.

A glance through the elegant and complete souvenir of the school, just distributed, shows in the catalogue that many of the others have decided to enter the ministry or other Christian work. All in all, there is abundant reason for declaring the summer-school a grand success.—(*Springfield Republican.*)

WHAT IS THE RELATION OF THE SOUTH INDIA CONFERENCE TO THE MISSIONARY SOCIETY?

It is affirmed that said Conference, in consenting to accept aid from the Missionary Society, has abandoned its principle of self-support. Just how far this has been done, it is proper that the people should know, that the Conference may not be charged with doing more than has actually been done.

1. The South India Conference has never admitted, but positively denied, that it has relinquished its principle of self-support. And so far as we know, the Missionary Society concedes this. Had not the Missionary Society done so, the South India Conference would never have consented to receive a dollar from that Society.

2. The South India Conference does not receive appropriations from the Missionary Society, as a Mission Conference, but in the same manner that other Conferences receive appropriations to be expended within their bounds. The Missionary Board, in making appropriations to Mission Conferences, determine the amount each person and object shall receive. But in the case of the South India Conference, the appropriation is made in bulk, leaving the Conference to make such distribution of the amount given as the necessities of the case demand, with this one proviso; viz., that the money shall be used in purely native work.

3. The South India Conference obligates itself to raise, within its bounds, for purely native work, as much money as shall be appropriated by the Missionary Society to that Conference. In this they insist that their principle of self-support is retained. This feature is entirely unlike that practiced in any Mission Conference. A similar method, it is true, was attempted to be introduced into the North India Conference in 1883, but failed. The Conference sought to introduce a rule by which a portion of the salaries of the native preachers should be raised and paid by the people whom they served, and in that way inaugurated the principle of self-support. But the measure could not be carried,—the native preachers, being in the majority, defeated it. But the South India Conference promises to raise, for every dollar appropriated by the Missionary Society to that Conference, for purely native work, dollar for dollar, and thus maintain their principle of self-support.

4. The principle of self-support, so-called, never contemplated going into an uncivilized, pagan country, and from the outstart subsist on the contributions of the natives. This is not Bishop Taylor's idea, though he has often been accused of it. His method is to plant Missions among English-speaking people, who have settled, for commercial purposes, along the borders or in the centers of heathenism, and seek their conversion, and organization into churches, that they may not only become *witnesses* of the power of grace among their heathen neighbours, but aid the Missionaries in carrying the Gospel to these heathen, without the necessity of calling upon the home church for so much assistance. This is Bishop Taylor's Pauline method.

The English-speaking work in the South India Conference has increased to such an extent as to absorb much of the means and most of the men of the Conference. And yet, with their limited resource of men and means, they have done a work of which they have no cause to be ashamed. It has seemed to them, that if they could carry on their English work, and at the same time raise as much money for the native work as the Missionary Society might consent to appropriate to them, that they could reach and save the natives more rapidly than with their present limited means. This, surely, is not an unworthy motive, nor does it differ radically from the principle of self-support.

We have felt that it was due our brethren of the South India Conference that we say so much in their defence. Their principle of self-support has been somewhat modified, but not abandoned. And receiving aid from the Missionary Society, they would not look for it from the Transit Fund.—(*Chr. Witness.*)

Miscellany.

—Anglo-Indian Evangelization Society. *The Rock*, Noticing the Report of this Society, says: The Society was founded by men who had been in India, and were personally acquainted with the spiritual wants of our great Eastern dependency. Many of them knew from their own experience how painful it is to be cut off, in a heathen land, from the ordinary means of grace; and they were earnestly desirous that others should be spared the trial which they themselves had undergone.

The number of Europeans in India is already great, and it continually increases. The Government, to a large extent, provides chaplains for its own servants, whether soldiers or civilians; but there is a vast body of Europeans connected with the railways, the tea and coffee plantations, &c., &c., for whose religious instruction the Indian authorities do not hold themselves to be in any way responsible. It is very sad to think of vast numbers of people—not a few with families growing up around them—who scarcely see a Christian minister from year's end to year's end. If, in such circumstances, our countrymen sink into religious indifference—if, like God's people of old, they are "mingled among the heathen and learn their ways"—no one has a right to feel surprise; and if we blame those who thus fall away, we must assuredly blame the Christian Church still more, for most of the people we speak of are poor—barely finding a subsistence. They cannot provide religious teachers for themselves; they are so scattered that they cannot, even by combination, accomplish this. Unless then we can cynically ask, "Am I my brother's keeper?" we shall at once acknowledge the strong claim upon our

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